

# The Baptist Record

"THY KINGDOM COME"

OLD SERIES VOL. XLII.

JACKSON, MISSISSIPPI, JUNE 17, 1920.

NEW SERIES VOLUME XXII, NUMBER 24

Brother J. P. Harrington is in a good meeting with Pastor Gill at East McComb.

Don't say that your environment makes you what you are. Out of the same flower the bee sucks honey the spider sucks poison.

Rev. L. Bracie Campbell having just finished his work in Mississippi College has been selected as assistant teacher of expression in the Baptist Bible Institute of New Orleans.

Students of Louisiana State University elected for the first time in their history a young lady to be editor of their college paper, the weekly Reveille, Miss Elmore Lawrance.

Brother A. L. O'Brian writes: "Secured 20 subscriptions to the Record yesterday. Let us urge that we give a Sunday or a day during the protracted meeting to the work we were to do during the church-to-church campaign.

Pastor W. E. Fendley writes that Dr. R. J. Bateman will assist him in a meeting at Eupora beginning July 4th. Julius S. Rushing and wife of Mangham, La., will have charge of the singing. The pastor is full of hope for the meeting and joy in securing these assistants; and asks that the people pray for a great revival.

There are two Italian Baptist churches in the city of Buffalo. Which goes to show how much easier it is to make Christians in the New World than in the old. The Home Mission Board will do well to look after these new Americans, and the Foreign Mission Board can spend no money to better advantage than in South America.

The devil never gets in his work to greater advantage than in mistranslating or misinterpreting the Bible. Last week he got into the types of our article on the Revised Version of the Bible and made a sad mess of it. This was done too after the proof of the article had been carefully read. We are sorry of this disfiguration but we will give him a few more rounds on the subject of the American Resivions.

Miss Dorothy Downs P'Pool was married last week to Rev. George Hilton Butler at the Woman's College in Hattiesburg. The bride is teacher of piano in the Bible Institute in New Orleans where the groom is a student. He was formerly cityed itor of the Hattiesburg American. Mrs. Butler is the daughter of Evangelist E. S. P'Pool, and her mother is teacher of expression in the Woman's College.

Pastor S. A. Wilkinson has just closed a meeting at Ruleville in which Bro. W. W. Kyzar did the preaching and Bro. W. E. Odum did the singing. Total additions were 44, 23 for baptism and 21 by letter, church much revived also. Kyzar and Odum are able consecrated men and were a great blessing. The whole community felt the impress of the meeting. Secured fifteen subscriptions for the Baptist Record.

It is said that thirty-three languages are spoken in New York City, other languages than English being spoken by 1,700,000 people. In two boroughs 184 Christian services in foreign languages are held every Sunday, of which 143 are Protestant and evangelical, 38 are Roman Catholic, and three are Greek Orthodox. The total membership of evangelical churches holding services in foreign togues is estimated to be 35,667.

## EDUCATION DAY

When Paul was anxious that the Christians of Corinth should be well rounded and symmetrical in their development, he urged that they abound "in this grace also." He commended them for their attainment in certain spiritual gifts and useful service. "Therefore as ye abound in everything, in faith, in utterance, in knowledge and in all diligence, and in your love to us, see that ye abound in this grace also."

It takes every department of work, just as it takes a balanced ration, to make us what we ought to be. No one of them can be neglected without a corresponding injury to the whole work, and to the one who fails to participate in it. For this reason Paul says (I. Tim. 5:21) I charge thee before God and the Lord Jesus Christ, and the elect angels, that thou observe these things without preferring one before another, doing nothing by partiality." Every department of the work must have its due emphasis and attention or the whole of it will suffer loss and be slowed down.

To secure this complete and impartial attention to all of our work, certain days are given to the study and advocacy of them in turn. Effort is made to acquaint our people with first one and then another department of the whole program. To interest and educate our constituency the Sunday school is one of our best opportunities and instruments. It is specifically an educational factor in the word of God in the work of the kingdom.

Strong emphasis is being put nowadays on the purpose to make education practical, that is to fit people for doing things that are worth while. Education is both making people to know and fitting them to do. Moses was instructed in all the wisdom of the Egyptians and was mighty in word and deed. He got both instruction and training. His education was a success. It combined knowing and doing. Jesus' method was similar to this. In the theological institute which he conducted in the training of the twelve, he taught them and he sent them out to put into practice what they learned.

Luke in writing the Acts of the Apostles grasped the significance of this method when he wrote, "The former treatise have I made, O Theophilus of all that Jesus began both to do and to teach." Teaching and doing must go hand in hand. That is what we contemplate in the special day June 27th in the Sunday schools in behalf of education.

On that day our people are to be made acquainted with our educational institutions and plans. We are to list our young men and young women who are expecting to enter college in September. We must know our educational needs as well as the progress we have made; the worth of an education; the lack of it on the part of so many; the opportunities for securing it, and the difficulties to be overcome. If we are to combine instruction with doing, we must make an offering better to equip and greatly to enlarge the schools we have.

A program with posters and information has been prepared and sent out to the superintendents of the schools, which ought to be put into immediate and active use. The matter is now up to the people in the school to make it a success. Let us put the same energy into it that we have used in our campaigns hitherto, and more.

West Laurel church had 250 in Sunday school recently and is working for 300. There are also two A-1 B. Y. P. U.'s in the church.

Up to May first the First Church, Meridian, had sent in \$5,965.00 of their subscription to the 75 Million Campaign.

His friends are glad to welcome Brother Jacobs back to Mississippi, he having been called to Gallman.

The Lowrey Memorial church at Blue Mountain passed highly commendatory resolution with reference to the retiring pastor Dr. R. A. Kimbrough and he deserved it every bit. He has begun his work as District Enlistment Missionary, and the church feels that no better man could have been selected for that work.

Brother Guy Jack of Scooba has been a subscriber to the Record for thirty six years, ever since he became a Baptist. Previous to that he was a Presbyterian and took the Christian Observer. He thinks the Baptist Record is becoming better with age, and rejoices in all the evidences of advance in the work of the kingdom.

Mary L. Boozer write sfrom Nashville, Tenn., that the school for B. Y. P. U. and Sunday school workers is moving off finely. In the first week there is an enrollment of 60 from 12 states and two from foreign countries, all enrolled for vocational training. Only three have enrolled from Mississippi but others are expected.

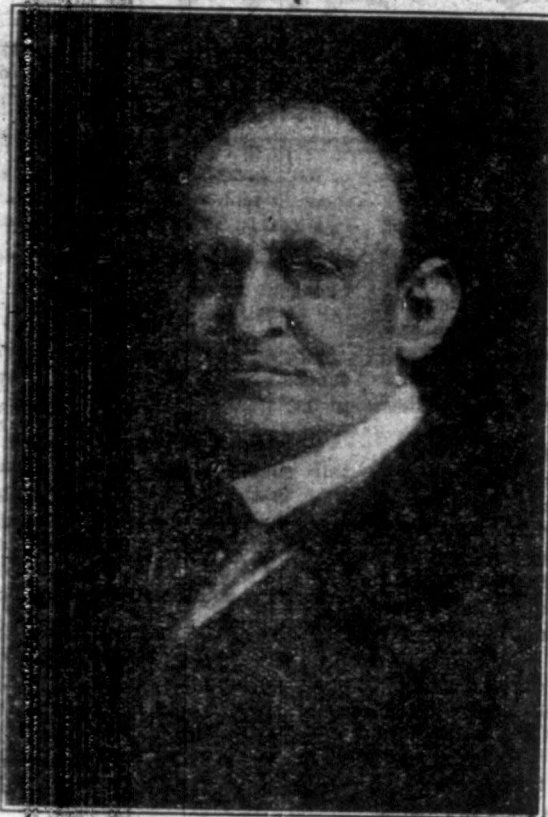
Pastor G. O. Parker writes: "Dr. Quisenberry was with me last Sunday at Bethlehem church out from Morton, he preached earnestly and the Lord crowned his efforts with success. One man gave \$100 and we organized a W. M. U., and got eight subscriptions to the Record. I wish more country churches and pastors would get Dr. Quisenberry to tell them his message."

The Supreme Court of the United States up held in every particular the prohibition enforcement law and the manner in which the constitution was ratified. Mr. Root has put the liquor men's money in his pocket and walked comfortably away while they gazed at him and each other with wild eyes and open mouths. Now, let's help enforce the law and have a sober, industrious nation.

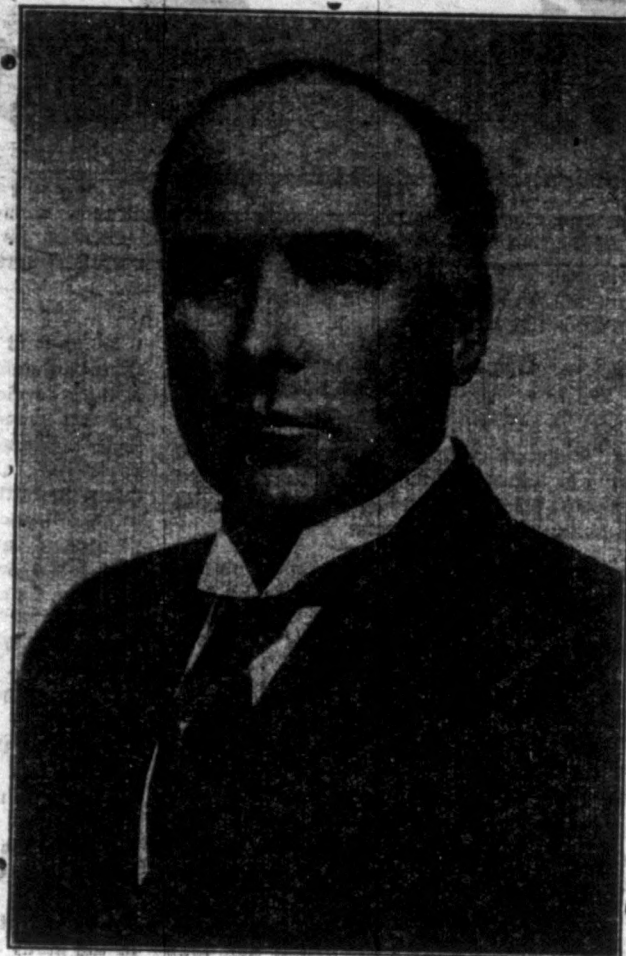
Commissioner of Internal Revenues at Washington said: "Decided impetus to enforcement of prohibition laws will be the immediate effect of the supreme court decision declaring the Eighteenth amendment to be constitutional. The commissioner expressed the belief that the method of issuing and handling liquor permits which is being perfected "will do away with forged permits and illegal use of permits legally granted."

Pastor R. B. Gunter reports fifteen subscribers to the Record from Walnut Grove and Standing Pine secured on a recent Sunday. Standing Pine is an afternoon appointment and fifteen cars were at the church. The singing at Walnut Grove was unexcelled. Brother Gunter is of the opinion that no "mountain section" offers any better opportunity for service that Leake County. He also preaches at Lena where the church has installed a \$350 light plant, and at the fifth Sunday meeting one brother said the service had done him so much good that he started the subscription to paint the house by giving \$100.00,

## Two of the Speakers at the Blue Mountain Assembly



DR. A. T. ROBERTSON, Louisville, Ky.



DR. G. W. McDANIEL, Richmond, Va.

### WORLD FUNDAMENTALS CONFERENCE IN CHICAGO, JUNE 13-20, 1920

The second World Conference on Christian Fundamentals will be held in Chicago, June 13 to 20, 1920. There will be morning, afternoon and evening sessions and all the central meetings will be held in the great Moody Church Tabernacle, North Avenue and Clark Street, which seats more than five thousand persons, and is so situated on the edge of Lincoln Park as to permit interconference hours to be real recreation periods amid the scenic beauties of the park and along the walks that border Lake Michigan.

The thirty-four speakers on the program include such men as the Rev. Drs. Len G. Broughton, Gustav F. Johnson, Courtland B. Meyers, Charles A. Blanchard, Joseph Kyle, W. A. Evans, Henry Ostrom, W. Leon Tucker, Frederick W. Farr, W. B. Riley, L. W. Munhall, W. Irving Carroll, Lewis Sperry Chafer, R. A. Torrey, John I. Macinnis, W. L. Pottsgill, James M. Gray, A. C. Gaebelein, H. C. Morrison, Perry V. Jenness, J. C. Massee, A. B. Winchester, A. C. Dixon, Robert McWatt, Russell, and Paul Rader.

Dr. Riley is to open the convention with an address entitled "The Crises of the Hour—the Challenge of Orthodoxy." And other subjects are: "The Scientific Accuracy of the Holy Scriptures," "Scholarship False and True; or the Bible and Its Critics," "The Holy Spirit the Conservator of Bible Truth," "The Imperial Program of Christ," "The Christless Christianity," "The Naturalness of the Supernatural—an Incentive to Prayer," "The Belief in the Virgin Birth of Jesus Essential to Intelligent Christian Faith," "The Self-Consciousness of Jesus as to His Deity," "The Resurrection of Christ—Its Certainty and Significance," "Spiritism and the Mystery of the Fallen Angels," "The Assured Realities of Heaven," "The Menace of Evolution," and "Christian Character the Product of the Holy Spirit."

Practically the whole day Wednesday June 16

has been set aside for prayer. There will be short addresses on the subject of prayer at the opening of each meeting.

Information as to rooms and hotel accommodation can be obtained by addressing Conference on Fundamentals, Room 1128, Number 29 South La Salle Street, Chicago. In view of the fact that ten thousand delegates are expected to attend, it might be well to apply early for accommodation.

### AN URGENT REQUEST

I am to have charge of the music at the Blue Mt. Assembly, beginning this coming July 11, extending to July 16, and sincerely urge any person who contemplates coming, having some kind of musical instrument you can play, to bring it along and do us a great service. May I also ask any pastor who has such a person in his church to send me the name that I may join you in soliciting the same to attend this meeting. I do not confine this request to pastor, but will be glad to have the name from any one who will do me this favor.

Very kindly,

O. P. ESTES,

Lyon, Miss.

### BAPTIST TUBERCULOSIS WORK

(H. F. Vermillion)

Every doctor, preacher, nurse, public health officer and every other person interested in the public welfare should read the second Annual Report of the Southern Baptist Sanatorium, El Paso, Texas.

The report reveals conditions that everybody should know about. It will be sent free upon request as will another pamphlet entitled "What You Should Know About Tuberculosis."

To physicians we send free "Diagnostic Standards of the National Tuberculosis Association."

There are no vacancies for patients in the San-

atorium now but persons who apply will be received in order when vacancies occur.

We hope to have our new infirmaries by winter. The plans are now in the hands of contractors and bids will be taken in a few more days. El Paso, Texas.

### BAPTIST HEADQUARTERS

Brother Spencer says Nashville ought to be the domicile of the Southern Convention. No; Nashville, nor other town ought to be the place. Washington, D. C. is the Jerusalem; Washington is the gate-way of the world around us and certainly of the United States. We have sat idly by and have been guilty of the sin of omission, and have surrendered it to the Catholics who have been wise enough to see it. They now have Washington by the collar and our nation with a down hill pull, 65 per cent of all the employees in our public buildings are Catholics and they are the only ones allowed each month to go in these buildings and collect money from their members for the support of their church. I do not advocate any mixture of church and state, but in the words of Christ, I want to render unto Caesar the things that are Caesar's and unto God the things that are God's. If we are the light of the world, then let us put our light on the hill that cannot be hid. We have been too passive and not aggressive enough. We are exhorted to be as wise as serpents but to be as harmless as doves, and as dauntless as Paul when he went to Rome. It is Christian business to go to Washington and as we are exhorted in Romans to be diligent in business fervent in the spirit serving the Lord. Whatever we do let us do it quickly remembering that if we lack wisdom let us ask of God who giveth to all men liberally and upbraideth not, and it shall be given unto us. Finally, brethren, God has said I will guide your affairs with discretion and to be reasonable in all things.

PHILIP DIDLAKE.

## Sermon Preached Before Sou. Baptist Convention

THE GOSPEL'S REVELATION

JAMES RANDOLPH HOBBS, D. D. Pastor First Baptist Church, Birmingham, Ala.

"But we preach Christ crucified, unto Jews a stumbling-block, and unto Gentiles foolishness; but unto them that are called, both Jews and Greeks, Christ the power of God and the wisdom of God."—I Cor. 1:23-24.

The Corinth of the Roman period was celebrated for its wealth-producing opportunities, and noted for its cosmopolitan citizenry. Located on a narrow isthmus between two seas which opened into the Great Sea, it was directly in the path of the commerce of nations. Huge traffic from both East and West found way through its ports to all other ports in either part of the world. Corinth thus became the great maritime clearing house of those ancient times; and as was natural to be supposed, such immense traffic produced magnificent opportunities in every line of human endeavor, and these in turn attracted men from the ends of the earth. Hence it was that Gauls from France and Spain jostled Jews from Jerusalem and Joppa; Greeks from Athens matched trade-wits with erstwhile residents of the Imperial City itself; bewhiskered and bushy-headed slaves regarded with curiosity swarthy denizens of Southern deserts, while the ever-increasing throng numbered men of every grade of intellect, of every type of personal appearance, of every stratum of social standing, from the blind beggar on the street corners to the rich household mistress in her mansion of marble.

Corinth, though important as a commercial center, and though displaying many of the advantages and attractions of wealth, was yet a Babel of tongues, a conglomeration of ignorance and culture, a hodge-podge of piety and infidelity; an ancient Constantinople; while her citizens had little in common save the desire for the acquisition of wealth.

This was the city into which Paul, the great missionary apostle, came, tremendously zealous for his wonderful message—the Gospel. No ordinary individual was this man Paul. He was by birth both a Hebrew, a Roman citizen and an heir to wealth. His Hebrew parentage gave him the marvelous instinct for religion characteristic of the ancient Jew; his Roman citizenship gave him opportunities for culture as broad as the best of those times, and his heritage of wealth enabled him to take advantage of all learning, both sacred and profane, in his day.

Paul thus became a man of great learning—a learning embracing a working knowledge of all science and letters, of all Hebrew law and doctrine. In addition to his wonderful intellectual capacity and his marvelous mental attainment, Paul was characterized by traits of character of outstanding prominence: He was zealous and tactful, industrious and persistent. He gave early evidence of his zeal when he sought to destroy the religion of Christ, and now that he had met the Master Himself, that zeal had become consecrated to the task of furthering the Master's cause. And thus with zeal incomparable, with tact unsurpassed, with industry that was simply prodigious and with persistence almost divine did he essay the task of establishing a church in Corinth and with a success such as can attend only the work of so great a man.

The text tells us how it was done. "We preach Christ crucified." The language is emphatic—the word "preach" is especially emphatic. Preaching is an institute of the gospel. As an activity it is unknown elsewhere for the very obvious reason that nothing but the gospel can be preached. And as nothing but the gospel can be preached, so there is nothing that can be done with the gospel but preach it. We can neither preach the law, nor science, nor any other thing of human invention. The dogmatic

for they are but the changing statements of men's learning and experience. They do not belong to the immutable and ultimate. The gospel does. It will admit no possibility of change, and proclaims itself by its power to be complete even in its smallest detail, and also in the magnificence of its purpose.

In its naked essence, the gospel is a fact of God's doing, a sort of divine datum, the salvation provided, stored and offered in the person of the Savior. It is in fact a series of facts concerning the death, resurrection and ascension of Jesus Christ, the central one of which is the crucifixion, and as such it is to be asserted, declared, published—preached to the ends of the earth.

The precept of Jesus, the example of Paul and the experience of ourselves declare that preaching is the only proper exercise of the church, and the atoning death of Jesus its only proper subject. It is plain preaching it is true; it is not always fascinating or popular, but upon its faithful utterance depends the salvation of souls and the ongoing of the Kingdom of God. This, be it said, is one of the distinguishing marks of Southern Baptists. In their history they have much of which to be proud, but in no single thing have they such reason for pride as in the fact that they have always exalted Christ crucified in their preaching. And here is the secret of their marvelous growth in numbers, in power and in influence. Let them continue so to do, resolving that in their hands the truth shall never suffer and God will use them to light up the world and point the way back to happiness and holiness, to Paradise and God.

When Paul had determined to know nothing in Corinth but Christ and Him crucified, and had begun his faithful ministry, he found that his preaching produced an effect both interesting and peculiar, not to say astounding. It was that his preaching, so to speak, created a triangle, Jews standing on one point, Greeks on another, and "the called" on the other. Now upon each of the principals the preaching of Christ crucified produced a widely different yet none the less definite effect. To the Jew, Christ crucified was a stumbling-block, to the Greeks He was foolishness, while to "the called" He was "Christ the power of God and the wisdom of God." It is little short of amazing that preaching could produce such widely different results, even upon men belonging to different nationalities. But when we note the same effects produced upon men of the same nationality, we are amazed indeed. And that is what took place in Corinth. There were many nationalities represented there, but Paul speaks of but two; and one other class, which doubtless comprehended men of every nationality. This may seem strange, yet when the types given here are carefully considered it will be found that Paul's judgment was correct and that these ancient classes may find their counterparts in the men of the present day.

Before proceeding further two things must be noted. First, Paul could have used other methods than those he did use, in the presentation of his message. He was not bound by limitations as to culture or familiarity with the people and their customs. He might have discoursed on the law and the prophets, revealing the relation of law and grace, and pointing out the definite fulfillment of Hebrew prophecy in the person of Christ. But to have done so would have restricted his hearers to one class only, and that a hostile one. He might have prepared and delivered eloquent dissertations on debated points in philosophy, employ the technical terms common to such discussions, and he might have sought to illustrate the message of the gospel, in this manner, but had he done so his hearers would

one. Instead of addressing his message to one class exclusively, or to one class now and another class at still another time, it was Paul's method to present his message so as to procure a hearing for it without reference or appeal to class. This method alone in his judgment would procure the largest hearing. It did and it always will.

The second thing to be noted is that it required the preaching of Christ crucified to discover, or disclose, or manifest the third class, or principal named, "the called." The Jew as such was easy of recognition. His dress, his manner, his countenance and his religious peculiarities proclaimed him. The Greek was also easy of recognition; that he was not a Jew was enough. But as a Greek he was as individualistic as any Jew. Not so with "the called." Who could point them out? they were not a separate and distinctive nationality, nor were their members recruited from any one nationality. They were of all nationalities, and of all classes of every nationality. Some were Jews and some were Greeks and some were Barbarians. Then who was able to separate them from the herd or the host? Paul himself with his sharp discernment could not. And if he could not what reason have we to suppose that any other could. The only expedient simple enough was the preaching of Christ crucified to the assembled throngs or to the eager few. When this was done there were some who believed what Paul preached. They recognized in this Christ crucified the embodiment of divine wisdom and the world's most wonderful revelation of divine power. To them Christ crucified became Christ the power of God and the wisdom of God. They believed in Jesus and were saved. These were "the called."

These facts constitute a vigorous and unanswerable argument in favor of preaching the gospel in its purity and simplicity. The greatest apostle could have preached something else, but did not because the results he was seeking could not be procured that way. What an admonition is this to the modern preacher who is tempted to turn from the proclamation of the old, old story to a discussion of themes of strictly modern interest. If he would seek to entertain, let him lecture, if he cares; but if he would be a part of that world-wide movement, universal as to time and place and nations, the discovering of "the called," the saving of the lost, let him avoid as he would the evil one himself, the temptation to preach anything but Christ crucified.

Returning now to the consideration of one of the peculiar effects the preaching of Christ crucified had on the classes already referred to, we discover an interesting fact: it is that what Christ crucified was not to the Jew on one hand and the Greek on the other, that He was in both instances to "the called." The Jew, asking for signs, received what was to him merely a stumbling-block. The Greek, seeking for wisdom, finds what is to him foolishness. But to "the called" Christ crucified is the most wonderful sign ever given the world, also, He is the most extraordinary display of wisdom ever enjoyed by the world. There is a remarkable contrast here, and it remains for us to look at the text from that angle.

This part of the text: "Christ the power of God and the wisdom of God" suggest three points. The person of Christ is the first. It is a subject of such magnitude, however, that in spite of our natural desire to linger for adequate discussion, we must hastily pass on to the consideration of other points of more immediate interest. Our text declares our Lord in a special revelation as the power of God and the wisdom of God. For sake of convenience and logical sequence, we will transpose these phrases and regard them as reading thus: Christ the wisdom of God and the power of God.

The Greeks seek after wisdom. Had their powers of discernment been less impotent as to real truth they would have found in Christ crucified that which they sought. They were near real wisdom, but perished without realizing that

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## EDITORIAL.

### TAKING THE JOY OUT OF LIFE

There are many elements that go into the making of a joyful life, but there is one that is absolutely necessary. There can be no real joy without it and there will be joy as long as this element remains. This one thing is Hope. We are not concerned now about what the philosophers and poets tell us about hope, but the place which the Bible gives it in the Christian's experience.

The ground of hope is in the promises of God and the accomplished work of our Lord Jesus Christ. To have any hope of the future one must know God. To know God is to be assured that the future is safe in His hands, and they who trust Him are amply provided for. Faith and hope are thus closely associated. The electric current may produce various effects, such as heat and light and power. Faith is the electric current. When it produces light it is hope. Thus David says: "I presented the dawning of the morning and cried: 'I hoped in thy word.'" Again, "They that fear thee will be glad when they see me; because I have hoped in thy word." Not only does it bring light to the one who believes, but brightness to others around him. The character of God is sufficient guarantee of the truth of all His promises.

A Jewish rabbi once put to shame a Christian minister. When the latter said he believed that the Christ would come again because there were many evidences in the world which pointed to the fulfillment of the promise, the rabbi replied that he believed the Christ would come because God said he would.

When Paul had spoken about rejoicing in hope of the glory of God (Rom. 5) he adds a few verses later, "And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement." To rejoice in God is a sure condition and accompaniment of rejoicing in hope. The character of God, and the knowledge of him are a sure pledge of hope and joy.

But we cannot know God apart from the atonement, and we have no sure ground of hope apart from the resurrection of Christ. The reading of the fifth chapter of Romans will make all this very evident. The disciples pinned their whole faith to the sacrificial atonement of Jesus and derived all their hope from the fact of his resurrection. It turned all their gloom into gladness. They found it literally true as Jesus had told them, "Your sorrow shall be turned into joy."

It may sometimes seem that we have gotten too far away in time or in faith from these fundamental Christian truths. There is danger that our faith does not take hold of them as truths of our very own. Beware that where they are not taken hold of in thinking and preaching, that

some will rise up to question the resurrection or minimize the cross of Christ. But the joy bringing value of these truths, the hope they inspire in us will be seen to better advantage when we compare our lives with those who have no knowledge of God. The heathen are without God and without hope in the world. Their lives are without color or radiance or uplifting motive. The joylessness of these lands is what oppresses the heart of the missionary. Isaiah well describes it where he says, "Darkness shall cover the land and gross darkness the peoples." Not only is a tomb the end of life, but those without the Christian hope live in a rayless tomb even now. A few days spent in a Jewish home revealed to us how utterly without hope of future these people are. Their purpose is to make the most of this life, as to the other life they have no certain expectation: "Let us eat, drink and be merry for tomorrow we die." The hereafter to them is a mere adventure and guess.

It ought not to go unobserved that the Christian hope so often and so prominently spoken of has reference mainly not to this world but to the world to come. The hope of the resurrection, the hope of Christ's return, the hope of glory, the perfection to be attained in heaven, the bliss we are to have at the right hand of God, these are the lights that shine from the end of the pathway and make all the route radiant. Too much is the other world discounted today even by Christians in favor of this present age. We are too busy to look up, to much engaged to look ahead.

To be sure there may be another extreme like that of the Thessalonians who had lost interest in work because they were looking for the early return of the Lord. But our generation is hardly subject to that danger. Ours is the danger of taking the joy out of life by cultivating no hope for the future, but devoting ourselves to present relief. Our religion will be most attractive to others when the joyousness of hope returns in fulness into our lives. We will not attract people to the Lord or the truth by satisfying merely a temporary demand for relief, by improvement in outward conditions. Man is not a creature of a day. He is a pilgrim to eternity. He has either the hope of the glory of God, or a fearful expectation of judgment. If we shut out this element of hope from our lives we shut out most of the joy of life. If we lack the joy we cannot give it to others nor attract them to our faith. The joy of the Lord is our strength. We will win when the windows open out on heaven. It is the breath from the celestial hills that awakens life in us and in others.

Christian Education Day in Sunday school June 27th.—Attention is called in advance to the importance of Christian Education Day in the Sunday schools in order that our superintendents and pastors may make thorough preparation for this day of such great importance. Note 1. A suggested program has already been sent to the superintendents, which, if followed, will afford something interesting. 2. It is to be educational in that the lesson for the day is on the subject of Christian Education. 3. The collection is to go to the Education Board of the Southern Baptist Convention. 4. Let the names of all pupils in the Sunday school who wish to attend one of our Baptist schools be written on the honor roll and sent to the Education Board, 317 Jefferson County Bank Building, Birmingham, Ala. Make the day worth while by careful preparation. Write either to the Sunday School Board, Nashville, Tenn., or the Education Board.

Doctor Thomas S. Potts, formerly pastor of Central Baptist Church, Memphis, and for five years financial secretary and general manager of Baptist Memorial Hospital has returned to his home in Memphis to be with his children. In addition to some pastoral work, Dr. Potts now has opportunity to do a great deal of evangelistic work, a work which he has done with great success when he has had the time to devote to it. He has recently closed very success-

ful meetings with Doctors Ben Cox of Central church and H. P. Hurt of Union Avenue church of Memphis. He has held meetings also with Dr. I. N. Penick of Martin, Tenn., and two meetings at Greenville and First Church, Jackson, Miss., with Dr. W. A. Borum, now of Natchez, Miss. He was recently in a meeting with Dr. W. K. Penrod of Gonzales, Texas. Any of these brethren can testify to the character and success of his work. Letters addressed to Memphis will be delivered.

The Baptist pastors of Mobile are asking that the State Conventions ask the Southern Baptist Convention to instruct the Sunday School Board to get out a form of church letter for dismissal of members to other Baptist churches which will be uniform and honest and truthful. We submit that it will be impossible to get up a church letter which will be truthful and uniform, unless a great many blanks are provided in which their character and worth may be inserted. The trouble with many of our church letters is that many of them are not honest, and this it is well worth while to correct. We doubt however if the Sunday School Board is responsible, but the clerk of the church who writes the letter, or the church which authorizes it. However the suggestion of these Mobile pastors that the letter should indicate what forms of service the member has been in the habit of rendering is a good one.

Recently one of the daily papers carried the following dispatch from Chicago: "Possibility of a withdrawal of the Northern Baptist church from the Interchurch World movement was contained in a statement made by the general board of promotions of the church. The statement said organic union of Protestant churches, 'toward which the Interchurch World movement seems to be tending,' was opposed by the Baptist church. 'If any organic union of the evangelical denominations should be formed,' the statement said, 'it is reasonably certain that the Baptist church will be found outside of it.'"

Catholics are straining every energy to free Ireland from what they call the thralldom of England. It will be well to remember in this connection that the Roman Catholic Pope Adrian IV, in 1155, gave Ireland to Henry II, on condition that a tax on every house in Ireland should be paid to the Pope. This grant was explicitly confirmed by Pope Alexander III, in a series of bulls congratulating King Henry on having "so wonderfully and magnificently triumphed over the Irish people," and denouncing the Irish for "enormities and vices and foulness of abominations."

In ten years the Roman Catholics gained ten and three-fifths per cent, while the Protestant churches gained twenty-three and two-fifths per cent. The Baptist gained twenty-six and one-fifth per cent.; the Disciples twenty-four and four-fifths per cent.; Presbyterians twenty-three and one-fifth per cent.; the Methodists and Episcopalians twenty-three and one-fifth per cent.; the Congregationalists and Lutherans thirteen per cent. The Universalists are losing, having today only 59,000 members. The Unitarians have only 82,000. The percentage of men in nearly all Protestant churches is increasing. It is now forty-three and nine-tenths per cent.

It is an interesting discovery that there are practically no "friendly citizens" apart from the churches. We have been told for years of people who were reported to love God, but who hated denominationalism. Now it appears that if there are any of that sort they are tightwads. The men and women who have money to give and the spirit to give it are either in one of the religious bodies of the country or prefer to give their money through one of these. We should henceforth be spared talk of these wonderfully Christian "friendly citizens" who are not friendly to the churches. Mostly they do not exist.—The Baptist.

## Department of the Convention Board

J. BENJ. LAWRENCE, Cor. Sec'y.

### EVANGELISTIC CAMPAIGN

Our people are getting aroused over the great Soul-Winning Campaign that will reach its full strength during the months of July and August. Some of the pastors and churches are waking up to the fact that they have neglected the important matter of securing help. We have diligently gathered a great number of names of brethren who have consented to devote part of their time to this great campaign during the months of July and August. We are publishing their names in the Record this week so that the churches that have so far failed to secure help may have before them this fine array of men who are now available. We believe every church can secure desirable help if they will get in touch with these brethren without delay. Other offers from out of the state are coming to our desk every day. We will publish a supplemental list next week.

If you haven't sent in to this office the information in reference to the time fixed for your meeting and the preacher who will assist in the meeting, please do this without delay so that we may be prepared to report to the Nashville headquarters that meetings have been arranged for in all of our churches. We believe we are making progress to this end and we crave the the continued help and co-operation of the pastors and churches. God will give us a great victory if we will all pull together in this great effort.

### MEETINGS NOW IN PROGRESS

#### Not Previously Reported

West Church, Holmes County; J. N. Palmer, pastor; W. M. Bostick assisting.  
Crenshaw Church, Panola County; Walton E. Lee, pastor; E. L. Wesson assisting.  
Batesville Church, Panola County; J. W. Lee, pastor; J. E. Skinner assisting.  
Charleston Church, Tallahatchie County; Joseph J. Mayfield, pastor; H. L. Martin assisting.  
Siloam Church, Clay County; E. J. Caswell, pastor; pastor doing preaching.  
Columbus Second, Lowndes County; J. F. Samsing, pastor; M. O. Patterson assisting.  
McHenry Church, Stone County; B. S. Hilbun, pastor; J. T. Christian assisting.

### MEETINGS BEGINNING 3RD SUNDAY IN JUNE

#### Let Us Pray for These

Kingston Church, Jones County; Jack Cranford, pastor; J. P. Harrington, assisting.  
Norfield Church, Lincoln County; S. A. Williams, pastor; W. H. James assisting.

### RESULTS OF RECENT MEETINGS

#### Let Us Thank God for These

Quitman Church, Clarke County; C. M. Morris, pastor; W. M. Bostick assisting. Professions of faith, 5; received for baptism, 5; received by letter, 19; total additions, 24.  
Maben Church, Oktibbeha County; W. E. Fendley, pastor; N. A. Edmonds, assisting. Great meeting but no additions, town well worked.

We give below a list of the preachers in Mississippi and surrounding states who have indicated their willingness to assist in the Evangelistic Campaign in Mississippi during the months of July and August. We will gladly give on application such references as these brethren have furnished us. We know most of them personally and have reason to believe they are all good safe men.

If your church has not been able to secure help we believe it would be to your interest to take the matter up with someone of these brethren right away. Write us and we will send a list giving their open dates at the time their

names were listed with us.

Allen, W. E., Amory, Miss.  
Anderson, J. W., Goose Creek, Tex., Box 662.  
Ballard, E. E., Calhoun City, Miss.  
Bankston, R. O., Mize, Miss.  
Bibbro, W., Alto, Texas.  
Boroughs, S. E., Holt, Ala.  
Bradshaw, H. W., Pelahatchie, Miss., Rt. 2.  
Breland, F. M., Philadelphia, Miss.  
Camp, A. T., Chipley, Fla.  
Carter, W. O., Ft. Worth, Texas, Seminary Hill  
Cook, C. W., Maplesville, Ala.  
Craft, P. B., Crystal Springs, Miss.  
Crockett, F. Q., Ft. Worth, Texas, Box 995.  
Crump, M. W., Lawrenceburg, Tenn.  
Duffin, E. M., Covington, La.  
Darling, W. T., Blue Springs, Miss.  
Dennis, G. C., Simsboro, La.  
Dilworth, C. G., Ladonia, Texas.  
Edmonds, N. A., Picayune, Miss.  
Earnest, W. B., Tuscaloosa, Ala.  
Etheridge, E. W., Kleberg, Texas.  
Fendley, W. E., Eupora, Miss.  
Flowers, Madison, Jackson, Miss., Rt. 3.  
Fortner, J. A., Ft. Worth, Texas, Box 995.  
Fuller, J. H., Hollandale, Miss.  
Fulton, J. D., Louisville, Miss.  
Furr, A. C., Scooba, Miss.  
Gandy, Robert, Sanford, Miss.  
Gilmore, J. G., Hazlehurst, Miss.  
Golden, L. B., Clinton, Miss.  
Gullett, S. V., Blue Mountain, Miss.  
Hailey, J. F., Jackson, Tenn.  
Hardy, W. E., Newton, Miss.  
Hargis, W. I., University, Miss.  
Hargrove, H. H., Utica, Miss.  
Hellen, W. E., Louin, Miss.  
Hemby, J. P., Hammond, La.  
Hemphill, J. B., Clinton, Miss.  
Hilbun, B. S., Collins, Miss.  
Hodge, G. C., Pass Christian, Miss.  
Holcomb, W. B., Purvis, Miss.  
Ingram, A. L., Waco, Texas, 1800 S. 10th St.  
Jones, R. R., Laurel, Miss.  
James, W. H., Allen, Miss.  
Jenkins, J. T., Jackson, Tenn., U. Univ.  
Johnson, A. S., Ft. Worth, Texas, Box 995.  
Joiner, R. G., Carpenter, Miss.  
Justice, J. J., Phoenix, Ala.  
Land, G. W., Ruston, La.  
Landers, T. H., Langdale, Ala.  
Langham, J. W., Ft. Worth, Tex. Box 995.  
Lee, J. A., Prentiss, Miss.  
McAdory, S. E., Newton, Miss.  
McCall, D. A., Gunnison, Miss.  
McCardle, W. L., New Augusta, Miss.  
McCullough, B. A., Osyka, Miss.  
McKenzie, J. C., Seminary Hill, Ft. Worth, Texas  
McNew, Geo. J., Marshall, Tex., 1101 N. Fulton St  
Maer, W. Q., Jackson, Tenn., U. Univ.  
Muse, A. D., Clinton, Miss.  
Newton, J. H., Shuqualak, Miss.  
Perry, S. S., Clinton, Miss.  
Phillips, B. E., Newhebron, Miss.  
Posey, L. D., Tyler, Tex.  
Quin, J. B., Tylertown, Miss.  
Riley, G. W., Clinton, Miss.  
Roberts, H. C., Bay St. Louis, Miss.  
Robertson, W. E., Quitman, La.  
Samsing, J. F., Columbus, Miss.  
Spence, Albert, Eustace, Texas.  
Taylor, Archie, Pilot Point, Tex.  
Taylor, J. A., Brookhaven, Miss.  
Thompson, John, Lena, Miss.  
Tomlinson, Tom, Ft. Worth, Tex., Box 995.  
Treadwell, M. A., Ft. Worth, Texas, Box 995.  
Trotter, I. P., Shaw, Miss.  
Tully, J. F., Troy, Miss.  
Turner, Luther, Richton, Miss.  
Wakeman, A. V., Louisville, Ky., 338 N. Y. Hall  
Wallace, R. L., Inverness, Miss.

Waller, L. F., Pine Hill, Ala.  
Weathersby, A. B., Shivers, Miss.  
Whitten, B. F., Coldwater, Miss.  
Whitten, H. M., Weir, Miss.  
Wilkinson, S. A., Ruleville, Miss.  
Williams, S. A., Norfield, Miss.  
Winstead, J. H., Jr., Ft. Worth, Tex., Box 78, R 7  
Youngberg, A. F., Boyle, Miss.  
Addison, W. C., Cameron, Texas.  
Black, E. B., Haynesville, La.  
Dewille, T. C., Wilmer, La.  
Dickens, J. W., Lafayette, La.  
Eddleman, R. A., Belzoni, Miss.  
King, J. S., DeRader, La.  
Lee, Walton E., Come, Miss.  
Littleton, Dr. W., Capeville, Va.  
Reeves, L. L., Lindsay, Okla.

Major W. Calvin Wells reports 120 moonshine stills destroyed in the state from February 2 to May 26. Holmes county furnished the largest number.

Monday, June 7th, at ten a. m. Dr. W. J. McGlothlin will be installed as president of Furman University, Greenville, S. C. He has verily made good and a future of wonderful promise is before him. Addresses will be made by representatives of various organizations in the city and state, also by Dr. Hunt of Bucknell University, Penn., and by Dr. McGlothlin.

The new law in Massachusetts which permits Sunday baseball and other such amusements where local sentiment favors them is putting a new problem before and a new strain on the churches. If we are not saved by law but by grace then we ought to be able to win the fight for right doing even when the law does not assist us.

What is "organized protestantism" but a second edition of Romanism. The thing we object to in Romanism is not simply its teaching on certain doctrines and "sacraments," but the machine which makes liberty impossible, the overlordship and hierarchy that are a substitute for the Bible and the Spirit of God. We fail to see where in organized protestantism is any improvement on Romanism.

County organizer H. C. Joyner, Publicity Man A. C. Furr and Pastor J. L. Williams had worked up a good interest in the campaign which began at Antioch Church, Kemper County, Saturday and Sunday. The house and yard were full Sunday. Visitors were Miss Lackey, Dr. Hogan of Meridian, Enlistment Representative H. T. McLaurin, J. E. Byrd and the Record editor. Some modifications were made in the program, but the main items were well presented. By the efforts of Pastor Williams the Record will go into a good many homes of this church. The meetings were to have been continued throughout the county, but were cancelled on account of the conditions on the farms.

The idea of a commonwealth is that the people are bound together in common interest, that the interest of one is the interest of all. Taxation falls heavier upon the man who is better able to pay. He has made his money out of the people and by means of the people and should spend his money for their benefit. He ought to do it voluntarily. If he doesn't volunteer to do it, he ought to be made to do it by taxation. The tax for education, like other taxes, falls in large part upon those who can afford to pay it. The very poor will pay but a small part of it, and they are the ones who are largely benefited by it. Education is the tree on which the fruits of civilization grow. The man who destroys education or hinders it is destroying the largest blessings and highest values of life. The recent legislature made something like adequate provision for our schools and the taxation necessary to maintain them should be heartily supported.

## SERMON BEFORE SOU. BAPTIST CONVENTION

(Continued from page three)

important fact. Their training was responsible for this undesirable and deplorable outcome.

The Greek had back of him centuries of intellectual achievement. His forbears were skilled in all art, science and letters. He was the aristocrat of intellect. He held his place by right of conquest. He had pioneered all the great fields—achievements in which had brought him fame. His language was and is the masterpiece of spoken and written human speech. So varied are the meanings and fine shadings of those meanings, expressed by Greek words and their many syntactical parts, and yet so exact, that that language is equally at home in a treatise on science or philosophy, a great epic poem, or a majestic oration. And as it was with his language so it was with the Greek in his every other undertaking. He discovered and stated the laws of human thinking; he established the canons of art and architecture, blazed the pathway for all subsequent philosophy, made experiments in civil government, and on occasion displayed his prowess on the field of conflict.

It is not surprising therefore, that the Greek had come to regard every matter arising outside his nation as being questionable. His attitude was that of an outwardly benevolent yet inwardly stern critic of all other men and their doings. He encouraged and welcomed the man with something new but whatever the new thing might be it must undergo the searching test of Greek methods, and if it failed there was nothing but derision for its author. Now it was this sort of men who heard the preaching of Christ crucified and pronounced it foolishness. The thing he heard was something about a Jew who had arisen from the common people. Like Socrates this Jew showed forth some beautiful traits of character and his teachings certainly entitled him to a place among the world's great philosophers. But what of his end? It was that of a common criminal. Why believe in him? It was out of the question. That death relegated the man, his character, his deeds, his every claim, all to the category of pure foolishness. To suppose that a man, though a philosopher, could rise from the grave was something that might appeal to those minds who were weak or else whose knowledge of great truth was most limited, or who were simply credulous in all matters relating to the supernatural. Not so the Greek. The preaching of Christ crucified aroused in him a sort of intellectual resentment, which caused him to reject the whole matter as beneath his notice. How different the effect the preaching of Christ crucified had on the "called." To them it commended itself as the wisdom of God. And if there are "the called" in the world today, to them this preaching will reveal Christ in the same wisdom as it did to those "called" in Corinth centuries ago. But the question may be asked, Is there real wisdom in the manifestation of Christ as the world's sin-bearer, or is the idea a mere notion ascertained by "the called" and incapable of proof to others?

It is said "wisdom is justified of her children." Now the whole creation is the work of God. That being true, we have displays of His wisdom which no philosopher or scientist can duplicate. There are the beauty and perfume of the rose, bud; there are the lightnings that terrify and the winds that spread destruction; there are the rains that refresh the earth, and the sun that radiates health and life. But in the magnificent scheme of redemption is God's wisdom brought to its perfect flower. The plan of salvation reveals such amazing mercy, associated with such marvelous wisdom and such enduring love that the Saviour of man is called the wisdom of God. Who can doubt the correctness of this assertion when he considers on what a hard task wisdom was set, what an intricate problem he was called to solve, when man was to be saved? She had to fashion a key that would unlock the vault of the grave; she had to build a lifeboat that would in a sea of fire; she had to hew a roadway from the earth to the skies; and

above all she had to map out a plan whereby the guilty might escape punishment, and yet the interests of justice be subserved fully. "The most superior intellects had been at fault here; they might well have asked, Who is sufficient for these things? The Greek was not, for with all his vaunted wisdom, he had shown himself without discernment enough to recognize even his own need. Where then was this wisdom to be found? It was in God and in Him alone, for in Him are hid all the treasures of wisdom and knowledge. How shall men be just with God is a mystery insolvable to all but Him in whom the most extraordinary and seemingly conflicting elements have met; who has a double nature in a single person; who has a divine Father and a human mother; and who, being in one sense a man and in another sense God, only has a nature to suffer and a nature to satisfy."

This wisdom in salvation is brought out in no aspect more strikingly than in the harmony which it has established among what appeared conflicting attributes. Here is nothing like the prophet's graphic picture of a city where chariots jostle each other on the streets; nor like the discordant controversies of the many contending schools of philosophy. There is a harmony of celestial bodies where wondrous order prevails in the silent heavens; there is harmony of terrestrial bodies where all sounds may be forced to contribute to the making of music which terrestrial bodies where all sounds may be forced to contribute to the making of music which charms and soothes. These alike are the works of God; yet in the harmony mentioned among the attitudes of God, the plan of redemption represents the highest attainments of divine wisdom. There is one fact which establishes this beyond cavil or doubt. It is this: Man with his most tremendous interest at stake—the destiny of his soul—in circumstances pre-eminently calculated to sharpen his wits and magnify his ingenuity, never, in all his efforts, sporadic or sustained, to find the thing he needed, even so much as guessed at the only possible way of salvation.

"The mystery of Godliness—God manifest in the flesh—a daysman such as the patriarch desired, with the right hand of divinity to lay on God, and the left hand of humanity to lay on man, and thus the fellow and friend of both, to reconcile; in short a man to suffer and a God to satisfy, this was a thought which it never entered the mind of man to conceive. We find nothing to correspond to this in the creeds and religions of the heathen world. There every way but the right way is demonstrated. The sinner seeks by his own feeble efforts to accomplish his salvation; one time he tries the merits of costly sacrifices in magnificent temples; another time he flings the child of his own flesh to the ravenous crocodile; and when he finds these and all else futile, he submits himself to the wheels of Juggernaut in the vain hope that the blood of his body will expiate the guilt of his soul. These and countless others were the vain and empty hopes of men. There never entered into other mind than God's a plan by which tender mercy might be espoused to stern justice, and God in the lustre of untarnished holiness, and in the majesty of vindicated law, might appear as he appears in Jesus, the "just and yet the justifier of the ungodly."

Therefore the wisdom of God takes rightful precedence over all human learning, experience and letters. But the question may be raised: Is this precedence fully and universally accorded it by our churches and our preachers in these our times?

If we were to inaugurate an inquiry into the reason why the Greek rejected Christ and regarded Him and His work as foolishness, the conclusion thus reached would doubtless be that the Greek had exalted intellect and had made an idol of it. To all the other idolatry implied in the multiplicity of Greek gods was added this idolatry of the intellect. No room was given to the yearnings, intuitions and perceptions of the heart. Hence the Greek failed to apprehend Christ.

New what was true with the Greek is true with a large body of people today. Among them there is an idolatry of intellect more dangerous than that of the Greek, because more widespread and because found in more influential places. It is to be noted in every human activity, not excepting those activities within the sacred precincts of the church itself. Indeed, human wisdom reversing the natural order of things and assuming precedence over that which is divine, calling into question Bible narrative and proclamation, has gone so far even as to attempt the uprooting of all the landmarks of faith.

The evil one has organized a conspiracy to strengthen this idolatry of intellect and it numbers among its supporters men of every class, profession and avocation. It would have men everywhere believe that brain is king of the world; that great thinkers are the sole architects of civilization; that science is the only providence of the future; and that God Himself is simply infinite brain, an eternal logic meter, cold as steel, simply generating and executing immutable and merciless laws to govern the universe and mankind. But how contrary to all divine fact is this. The world ruler is not a machine nor yet simply infinite intellect. God is love—a great heart, the holy passions of which rise superior to all law and all sin and all death, bringing hope to despairing, devastated and desponding mankind everywhere.

Let no man imagine the foregoing words are the cry of an alarmist and one without foundation in fact. Here is our worst enemy, and he stalks within our own gates. I quote from an editorial appearing in one of the most largely circulated Southern dailies within the last month (Memphis Commercial Appeal, April 13, 1920):

"America has from the beginning of its history claimed to be a Christian nation, the Supreme Court on more than one occasion having formally decided that Christianity is a part of the common law of the land. But to one whose perceptions are developed to a moderate degree even, it is apparent that if it ever entitled to such a designation, it is no longer so. The fact is too patent to need any argument."

"Christianity has unquestionably been the greatest civilizing influence the world has known, and for that reason, if no other, it deserves to be respected by all men. The church is the mother of education; and she has forged the weapons which her own children have finally plunged into her heart."

"Within recent years one of the leading magazine writers conducted a personal investigation of the instruction given in a number of the leading colleges and the universities of the country, and he published the result under the striking title 'Blasting the Rock of Ages,' alleging that without exception those institutions were assailing the Bible and much that has hitherto been regarded as fundamental in Christian doctrine. So far as known, not a single note of denial has been heard."

"The creeds of the various Christian denominations are one of the chief points of attack. Those great confessions, wrought out in the experience of the fathers, presumably under divine guidance, are the most friendless things in the world. Yet many of those who openly attack and flout them took vows more solemn than any secular oath to defend and maintain them. Hand one of the perjured gentlemen a copy of a creed and request him to point out its errors and he becomes covered with confusion."

"One of the modern developments is to decry the church and exalt the kingdom of God, the latter to be imposed upon the world en masse, despite the fact that Jesus Christ, whose example and precepts it is claimed are to be followed, Himself said of the kingdom of God that 'it is like leaven which a woman took and hid in three measures of meal, till the whole was leavened.' Even an ignorant person knows that leaven transforms one particle of meal at a time; and the Savior in His own ministry gathered His followers one by one."

"The claim is pressed in this new day that

Christianity deals with life, the life that men are now living on the earth. To be sure it does. But one with only half an eye can see that if it did not more certainly deal with the unseen world, which we apprehend by faith alone, that its votaries would desert its altars and its temples would speedily fall into decay. Hamlet says it is 'the dread of something after death' that paralyzes the human heart and fills the minds of men with deepest concern.

"What an awful responsibility, therefore, do those religious leaders assume who loosen and undermine the foundations of the Christian faith! We would not fetter the mind of any man, but proof of the most convincing character, and not speculation should be adduced before Christianity is sent to the scrap-heap along with the religions of the past.

"The great Bishop Hoss, whose erudition was as genuine as his spirit was dauntless, after listening to a logomachy of speculation in an ecclesiastical assembly closed a great defense of Christian doctrine with the following dramatic quotation: 'They have taken away my Lord, and I know not where they have laid Him.'"

And that is the way the whole matter impresses a great editor. It ought to give pause to every thinking Christian and rise to definite effort to combat this the most subtle conspiracy Satan has yet promulgated.

Now when we are informed of this attitude of the world at large, and of many who call themselves Christians, and are fully apprised also of the wisdom of God in its manifold manifestations, what shall be our attitude? Shall we turn from the precept of Christ and the example of Paul to court the favor of an apostate world by lecturing on themes of present but passing interest, or shall we turn to an apology for what we preach, addressed in terms of philosophy and argued in terms of logic, or, shall we preach the simple gospel and leave all other issues and considerations to care of themselves?

There may be earthly fame and mundane merit in a great reputation for scholarship—a scholarship which calls into question much that constitutes the bed rock foundations of our faith; credit may be due the astute observer, who is able to discriminate between the true and the false, as he sees it in the inspired Word of God; there may be satisfaction to the eloquent one, who proclaims to throngs—throngs that hang on the wonders of his wisdom, and the beauty and rhythm of his speech; but as for me, when that great day of accounting shall arrive and we shall all stand up to tell of ourselves and our works, I would rather be able to say, I have imitated the example of the man who saw Jesus in the way of Damascus and I was not ashamed of the gospel, for it was the power of God unto salvation to every one that believeth.

We turn now to the consideration of Jesus Christ as the power of God. This revelation of Christ covers a period beginning with the first creative act and extending until now. His power is universal as to time. The fourth gospel tells us that Jesus was the sole agent of God in the creation, for, "without Him was not anything made that was made." Even a superficial examination of the evidence will reveal to any unprejudiced mind the glory of God's power as thus revealed in His Son. But the revelation of the Son in an earthly career, with intent to save, is a more exalted sort of power. Making worlds, establishing their courses, peopling them with every manner of plant and animal life was, in the creation the only task of divine power.

It was a great task, but in this new revelation a greater task is undertaken. God enters in His Son the realm of moral and spiritual things as they are related to man. Thus when Jesus submitted to baptism it was a moral act displaying this new sort of power which outranked all former efforts of divinity. Again when Jesus suffers Himself to be tempted of the devil as other men are, and came off the victor in the face of the wiles of old Satan himself, he won a moral victory manifesting divine power in a new

life and in a grander achievement. Thus throughout his earthly career our Lord was constantly manifesting His power in this higher sphere; but lest some think him to be other than the Creator, He at times puts forth His power to overcome nature in miraculous demonstration that all might know that the new conqueror in things moral and spiritual is none other than the Creator of the material universe.

Christ as the power of God to "the called" is in strong contrast with the effect of the preaching of "Christ crucified" on the Jews. The Jew was looking for signs. He was nurtured in an atmosphere of wonderful happenings. The history of his nation is one long narrative of the extraordinary dealings of God with a people whom He pleased to call His own. Therefore it was natural for the Jew to expect signs to accompany any effort God might make in behalf of the Jewish people. Now there were signs and wonders in abundance in connection with the ministry of Jesus, but there was an insurmountable difficulty in the way of the Jew. He expected the Messiah; but he had a preconceived and thoroughly definite idea as to what the Messiah would be like. The Anointed One would come in the robes of royalty and endowed with regal power. He would banish His enemies, and the enemies of His people and restore Israel and Jerusalem to their former glory. None of this did Jesus attempt to do; and so when He wrought a miracle the Jew got around that sign by declaring it the work of Beelzebub. And when Jesus was crucified, the Jew saw in that act a confirmation of his own judgment, and that was that Jesus was an imposter. The Jew could not see that it was more glorious to establish a spiritual kingdom and win subjects by love, proving that love in death, than to restore a theocracy and win adherents thereto by fear of its power. Hence Christ crucified was to the Jews a stumbling-block, but to "the called" He was the power of God.

In considering Jesus as a revelation of the power of God there is great temptation to attempt to cover the whole range of this remarkable manifestation, but at this time we must be content to witness that power overcoming death, revealing itself in the crucifixion and in the salvation of men.

One of the finest opportunities afforded, for the striking display of this divine power, is that over the last enemy to be destroyed which is death. Death aside from Satan, is the arch-enemy of mankind. Satan is positive and diligent in his activities as an enemy; death is negative and procrastinating yet none the less effective and sure. But over death, this work of Satan, as over Satan himself Christ as the power of God prevailed.

Death, my friends, is a mighty conqueror. Before his chilling blasts the brave and the triumphant as well as the poor and defeated fall in hopeless ruin. Great warriors renowned for their skill in battle, and for prowess upon the field of conflict, have been driven irresistibly before him into the damp and dismal house appointed for all the living, and death has caused the morbid worm to crawl upon their brows.

Robust giants, proud in their achievements of courage and strength, have crumbled to dust under death's mighty and chilling touch. The grave is the strong prison in which death incarcerates the human family; there they are as if were deposited in security, locked up and bound in the chains of mortality.

Let us not minimize the fearsomeness of death. He is rightfully shrunk from with instinctive abhorrence by all animated nature. To all men death is the king of terrors; yea, he is more, he is the terror of kings. He separates them from their idols. And besides, he has a poisonous sting which envenoms the soul to irretrievable destruction, and what is more fearful still, he does away with the possibility of moral and spiritual improvement and seals the everlasting ruin of the wicked.

Behold the blasting, withering effect of death on the finest animal frames and brightest intel-

lectual agencies. See the ruin of the body and the devastation of the soul. And death is universal. Saint and sinner alike feel his chilling touch. But to the saint there is hope of breaking his chains and loosing his fetters, for Jesus the Christ encountered death in His own dark domain; there He throttled him and flung the shrinking, shivering, shrieking thing from Him cut into the destruction of 'its own creation. Jesus thus became the plague of the grave and the destruction of the destroyer, so that every Christian may shout, "Oh! death, where is thy sting; Oh! grave where is thy victory?"

As we proceed now in the consideration of this great theme our movements are rapidly upward to higher and more rarified altitudes. We come now to the crucifixion as a revelation of Jesus Christ as the power of God. And we must approach this sacred subject with bowed head and humbled hearts for we are in the presence of the tragedy of the universe.

Some great preacher has suggested that "man's world is the place in the great universe from which God and His attributes may be best beheld and studied. It corresponds to that one spot in a noble temple, lying right beneath a lofty dome, where the spectator commanding all the greatest features of the edifice, is instructed to look around him if he would see the monument of its architect." For where can we see God as we behold Him in the crucifixion and the gospel? Climbing over lofty mountains or standing on highest plateau, or sailing widest seas, where in all the universe shall I go to obtain the fullest exhibition of divine attributes? Shall I soar on the wings of the morning to the heights of celestial bliss and there look on its glory and fill my soul with its heavenly music; shall I cleave the darkness of an underworld, and moving around the edge of that gulf of lurid fires, hear the wail and weep over the misery of the lost? No; turning alike from regions of joy and regions of everlasting terror, I would remain in this world of ours; and traveling to Palestine I would stand there beneath the dome of Heaven with my feet on Calvary—on that sacred spot where the Cross of Salvation rose and the blood of the Redeemer fell. "There the hosts of Heaven with my feet on Calvary—on that sacred God in Christ; there, if I may speak, locked by the key, all the properties of divinity meet; there concentrated as in a burning focus, its varied attributes blend and shine." The crucifixion is the greatest display of God's power but one.

Marcus Dods, commenting on this passage, says, "The power of God that is required to draw men to Himself is not the power to alter the course of rivers or change the site of mountains, but power to sympathize, to make men's sorrows His own, to sacrifice self, to give all for the needs of His creatures. To them that believe in God there revealed, the crucifixion is the power of God. It is the love of God that overpowers men and makes it impossible for them to resist Him. To a God who makes himself known to them in self sacrifice they quickly and delightedly yield themselves. This is the great victory of the crucifixion."

The attitude of Jesus in the hour of His death is a manifestation of the power of God for it was the hour in which Christ was glorified by His sufferings. Through the cloud of His humiliation which shadowed the whole of his life, His native lustre often shone forth, but never did it shine as bright as it did in this last trying hour. It was the hour of agony, blood and death. He knew it to be such; yet He shrunk not from the executioner, the Cross nor the spear. By prospects of this nature He was not to be overcome. He stood forth in the character of the humble, yet brave, and taught men how to die. There before His enemies He was a faithful, unfaltering witness for the truth; justifying by His behavior the character which He assumed and sealing with His blood the doctrine which He taught.

But that is not all: be hold the magnanimity of all His words and actions on this terrible yet  
(Continued on page twelve)

# MISSISSIPPI WOMAN'S MISSIONARY UNION

## OUR STATE OFFICERS

President—MRS. A. J. AVEN	Clinton
First V-President—MRS. E. GODBOLD	Clinton
Second V-President—MRS. M. F. DOUGHTY	Shaw
Third V-President—MRS. C. LONGEST	University
Fourth V-President—MRS. JEFF KENT	Forest
Fifth V-President—MRS. JAMES CHAMPLIN	Hattiesburg
Sixth V-President—MRS. R. L. BUNYARD	Summit
W. M. U. V-President—MRS. A. J. AVEN	Clinton
Recording Secretary—MRS. P. I. LIPSEY	Clinton
Young People's Leader—MISS FANNIE TAYLOR	Jackson
College Correspondent—MISS MARY RATLIFF	Raymond
Training School Trustee—MRS. J. L. JOHNSON	Hattiesburg
Margaret Fund Trustee—MRS. W. J. DAVIS	Jackson
Mission Study Leader—(To be supplied)	
Personal Service Leader—(To be supplied)	
Stewardship Leader—(To be supplied)	
Corresponding Secretary—MISS M. M. LACKEY	Baptist Building, Jackson
Treasurer—MISS M. M. LACKEY	Jackson
Editor W. M. U. Page—MISS M. M. LACKEY	Jackson

## OUR FIELD WORKERS

At the meeting of the State Board last December there was granted to the state W. M. U. the privilege of placing three field workers in the state, salary and expenses for same were granted.

This advance step on the part of our most generous and sympathetic board was greatly appreciated by the W. M. U.

It has been a regrettable fact that we did not have workers ready to place in the field at once. Now, however, three of our students from the Training School—all scholarship girls—have returned to us, and on June 15th went to work. Their fields are as follows:

Miss Minnie Landrum, Clinton, in Districts One and Two.

Miss Jewel Grimes, Forest, in Districts Three and Four.

Miss Lois Griffith, Mt. Olive, in Districts Five and Six.

A tentative program has been made out for each of these workers. As nearly as is practicable they will teach W. M. U. work in the county institutes promulgated by Bro. Byrd for S. S. work, or they will hold three day institutes in any county desiring same. We would love to aid in any local church desiring same; but since we have only the three workers it seems wise to use them in broader fields. Hence, sisters, associational superintendents, young people's leaders, society presidents, if you are interested in the advancement of His kingdom, and want efficient and worth while assistance, now is your time. Write your corresponding secretary, and state what your county or association will do toward holding an institute.

## W. M. U. SIXTH DISTRICT RALLY

The second annual rally of the Sixth District will be held at Prentiss, June 29-30. All of the Missionary Societies of the Sixth District are urged to send delegates to this meeting. Come and let us make this meeting together a great spiritual uplift as well as practical value.

Mrs. Ada C. Magee is chairman of entertainment committee. Send your name to her as soon as you can and let us help to make this rally a success in every way.

MRS. R. L. BUNYARD, Vice-President.

## MISSION STUDY CLASS AT BLUE MOUNTAIN ENCAMPMENT

Our State president, Mrs. A. J. Aven, will teach "Heroes of the Cross in America" at the Blue Mountain Encampment.

This will be a rare opportunity for our sisters who attend this encampment to secure an intimate knowledge of this most interesting text, and to add another seal to their certificate; or to secure the certificate and one seal, if they have not yet obtained it.

Mrs. Aven is a superb teacher, and she thoroughly enjoys the work. She is well acquainted with the text she will teach, and has much additional information along the line of work that will make the class of peculiar interest. Let a goodly number of our sisters attend the encampment and take this work.

## PLEASE NOTE! DISTRICT MEETING

In our last issue we announced the meeting of the Fourth District, held this week in Newton; also of the First District, now in session in Raymond. Today we announce the meeting in the second District at Greenwood for Tuesday and Wednesday of next week, the 22nd and 23rd. Also the Meeting for the Fourth District at Blue Mountain on the 24th and 25th. Sisters please take notice and attend one of these most helpful conferences.

The tentative program for the meetings appeared on this page two weeks ago. Look it up and note the good things in store for those who attend. As you will note on this page, Mrs. R. L. Bunyard calls attention to her meeting in the Sixth District, Prentiss, June 29-30.

Mrs. James Champlin calls attention also to the Fifth District meeting, Collins, July 1-2. Surely many of us will avail ourselves of the feasts prepared for us.

## IS IT WORTH WHILE?

We have had much trouble securing places for holding some of our District meetings. So far as is known no society has invited the meeting in some of the districts. And our district vice presidents have been "turned down" by several places, when asked if the meeting might be held with the local society.

Of course these are unusual times. Nobody wants added burdens in the homes, these servantless days. Then the high cost of living perhaps makes some feel that an added plate at the table is an unnecessary expense, even though this be for a day. Then some places have refused to have the District meeting because these same places were to entertain other meetings, not specially of a religious nature. (Query: Are religious bodies more trouble to entertain than clubs and conventions of other kinds?)

But, Beloved, is there not another side to this question? Have you ever considered that the sacrifices you make in entertaining the "Children of the King" may bring manifold blessings to you and yours? Just this morning's mail brought a letter asking for Y. W. A. literature at a place that recently entertained a meeting. There was not one single auxiliary at this church at the time; only a weak W. M. S. This letter is the last four that have come, each in its place stating the organization of Sunbeam, G. A. S., R. A. S. Now they are a full graded Union—and with their wiled-awake Woman's Society, give all credit to the lessons taught them by the meeting. These are visible results. From many homes in this town there have come expressions of the blessings obtained because of the entertaining of guests. This is not an unusual case. Wherever God's children gather together for the furtherance of His cause, the resultant is joy and spiritual uplift.

Now, lest we be misunderstood because we are not a housekeeper, let it be known that few women enter so many homes as does this scribe. Hence few can better understand all the problems that confront home-makers these days. Where guests receive a cordial Christian reception, and are then left free to wait upon themselves and to fit themselves into the family schedule, there are few guests who go on the King's business who will fail to prove a benediction.

Now this word comes too late for help this year. Somewhere the Lord will find the District meetings homes. But, Sisters, will you not go to your District meeting this year, with an invitation for the coming year? Will you not relieve your state officers of the embarrassment of asking to meet with you, or elsewhere?

## CONSTITUTION OF THE BAPTIST W. M. U. OF MISSISSIPPI

### PREAMBLE

We, the women of the Baptist churches of Mississippi, desirous of stimulating a missionary spirit and the grace of giving, and promoting a system of co-operative measures among the

women and young people of the churches, and of aiding and collecting funds for missionary purposes, to be disbursed as the churches shall approve, do organize into a body of workers and adopt the following:

### ARTICLE I.—Name

This organization shall be known as the Woman's Missionary Union of Mississippi, Auxiliary to the Baptist State Convention.

### ARTICLE II.—Object

The object of this organization shall be to co-operate with the Baptist State convention along all missionary, benevolent and educational lines:

First—By enlisting the women and young people in the study of missions, by the dissemination of missionary literature, and by developing the missionary spirit.

Second—By organizing the W. M. U. in the churches.

Third—By soliciting the systematic giving of money to the support of denominational enterprises.

### ARTICLE III.—Officers

Section 1.—The officers shall be President, six Vice-Presidents, one from each of the six districts of the state, Corresponding Secretary, Recording Secretary, Young People's Leader, College Correspondent, Personal Service Leader, Mission Study Leader, Stewardship Leader, State Vice President of Southern W. M. U., Training School Trustee and Margaret Fund Trustee.

Section 2.—Election—All the foregoing officers, with the exception of the Corresponding Secretary and Young People's Leader, shall be nominated by a nominating committee (said committee to be composed of two delegates from each of the six districts of the state), on the second day of the annual meeting. The Corresponding Secretary and Young People's Leader shall both be nominated by the Executive Board and elected by the State Convention Board, which shall also designate their respective salaries.

### ARTICLE IV.—Time of Meeting.

This body shall convene at such time and place as the Union may decide.

### ARTICLE V.—Representation.

The Annual Convention of the W. M. U. shall be composed of the officers of the Union, the members of the Executive Board, Associational Superintendents, Associational Young People's Leaders as ex officio members, and one representative from any Baptist church in the state, and one delegate from each W. M. S., Y. W. A., G. A., R. A., S. B.

### ARTICLE VI.—Devotional

All meetings of this body shall be opened and closed with devotional exercises.

### ARTICLES VII.—Duties of Officers

The duties of the officers shall be such as generally attach to deliberative bodies of like character.

### ARTICLE VIII.—Amendments

The constitution shall be amended by a two-thirds vote at any annual meeting, provided the proposed amendment has been published in two issues of the Baptist Record at least one month before the W. M. U. state convention and has also been submitted in writing to the executive board at its last semi-annual meeting. Such proposed amendment must be presented on the first day of the annual meeting, action on same being deferred until a subsequent meeting.

### BY-LAWS

#### ARTICLE I.—President

The president shall preside over all meetings of the body, appoint committees not otherwise provided for, shall call special meetings of the Executive Board, shall study to advance the interests of the work and assist the Corresponding Secretary in arranging order of business. In her absence or at her request, a Vice President shall discharge the duties of the office.

#### ARTICLE II.—Vice Presidents

It shall be the duty of the Vice President: First—to preside in the order of her election at the annual meeting in the absence of the president, and to co-operate with her in promoting the interests of the organization.

(Continued next week)

FIFT

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## B. Y. P. U. DEPARTMENT

Auber J. Wilds, Field Secy.,  
Oxford, Miss.

"We Study That We May Serve."

### FIFTEENTH AVENUE, MERIDIAN

A note from the corresponding secretary of the Senior B. Y. P. U. of the Fifteenth Avenue B. Y. P. U. Meridian, Miss., Miss Eunice Ferguson, tells of the good work that Union is doing. They have taken two study course books this year, the last one being the Manual, each member taking it with the sole purpose of filling his or her office in the B. Y. P. U. in the best and most effective manner. As a result of this study course the membership has been doubled, and the interest in general has been much more intensified, with the exception of one point the Union is A-1, and all this without a pastor. They have a pastor now, who is a B. Y. P. U. pastor and with him to help they expect to make a good race for first place in the B. Y. P. U. World.

### WESSON

A letter from Miss Ethel Smith who has been attending college at the Woman's College, writes that she is home now and has rolled up her sleeves and gone to work to organize two B. Y. P. U.'s a Senior and a Junior and asks for Standard of Excellence so that they may begin right. That shows a fine spirit to carry home with you from college.

### MCCOMB

The B. Y. P. U. of the First church, McComb together with the members of the East and South McComb Unions, has been enjoying for the past week a study course conducted by Mr. Wilds.

Three classes were conducted each

evening the two Manuals, Senior and Junior and Training in Church Membership being taught. Mr. Wilds taught the Senior Manual and Mr. Whitfield the Junior Manual from 6:15 to 7:00 then after lunch Mr. Wilds had both classes in one and taught Training in Church Membership. Mr. Gill pastor of East McComb taught the Juniors the first night, Mr. Whitfield being away.

Our social each evening was a very enjoyable feature of the week. At this time interesting programs were rendered, after which delightful refreshments were served by the different unions.

The institute created in us a new interest and greater enthusiasm for our work. We feel that it has given us strength to go successfully through the long summer months, which sometimes test the strength of our union.

### ANNIE LIE SINCLAIR,

Cor. Sec'y. First Church Union

The Clark County B. Y. P. U. convention meets with the Quitman church Sunday June 20th. Every body in Clark County invited.

The Monroe County B. Y. P. U. quarterly meeting will be held Sunday afternoon, June 27th, at Amory 2:00 p. m. A good program has been arranged, and a big crowd expected.

The Montgomery County S. S. and B. Y. P. U. convention meets with the Duckhill church July 4-5. Two days that will be worth while. YOU BE THERE.

### S. M. A.

We are counting the days. How many are there? Just thirty and we will be on our way. Hattiesburg bound, along with the thousand others that we expect to go. Folks are wanting to know about it and we are telling them all that one day of it will be worth all it costs for the whole week. All Baptists in South Mississippi who take vacation in the summer ought to spend one week of it at the South Mississippi Assembly, a nice room, good bed and board all for a dollar and half a day.

The program is going to be the best that we have ever had. Dr. Fort will be with us again and we know what that means. Dr. Wicker from Richmond will be there, he is new to us but those who know him say he can't be beat. Mr. Hudgins of Tennessee will teach one of the classes in Sunday school work, a teacher without a peer, and we have Mr. and Mrs. Landin, B. Y. P. U. workers in Alabama engaged to teach the two B. Y. P. U. Manuals, and that means that you will know B. Y. P. U. methods when the week is gone if you go in their classes.

The social hour each evening will be in charge of Miss Fannie Mai Kees of Brookhaven, she has already suggested some of the things she is planning for us, and we can hardly

wait to get there to enjoy this feature of the assembly. She will be glad of any suggestions that you may have to make relative to this social hour. Special features are being arranged for each evening, after the address. We are hoping water-melons will be ripe for one evening, how does that sound?

Some work, some play, in our program every day.

Six days and then its o'er, and how we wish for one day more.

The fellowship that we have had, makes parting a wee bit sad.

But when we think 'next year again.'

Blue Mountain Assembly, July 11-16

Hattiesburg Assembly, July 18-23.

### WALTHALL

Miss Corinne Lamb of Walthall, corresponding secretary elect, tells of the newly organized B. Y. P. U. there and asks for recognition in our state federation. We are glad to recognize them, and assure them of our most loyal support.

### SOUTH MISSISSIPPI ASSEMBLY PARAGRAPHS

It will be more than worth the trip to Hattiesburg to see the wonderful improvements that have been made since last year on the Mississippi Woman's college.

Board and lodging will be furnished by the college for \$1.50 per day. Every guest room will be found to have all the advantages for summer comfort, splendid ventilation, and connecting bath with each room.

There will be no dull moments. Some periods will be for study; some for recitation; some for inspirational addresses; some for worship; and some for play and fun.

There will be some out-door games, hiking, etc. Come prepared to enter in for a really good time.

One of the most popular periods of the assembly has always been the Sunset service. This will be an extremely interesting hour at this session, with Dr. Allen Fort of Nashville, Tenn., leading.

Of special interest to pastor: Dr. G. S. Dobbins of Nashville, editor of Home and Foreign fields, will lead the pastor's conference each morning of the assembly at 9 o'clock. This is worth a preacher's coming a long way for.

There will be no end of good music. The greatest song leader of the South E. O. Sellers, of the Bible Institute, will lead the singing—and he will see that YOU sing too. Better be tuning up now.

A. W. Roper, the great pianist of Winona Lake, Indiana, will be the Assembly Musician. It is a rare treat to hear an artist of his ability.

Mississippians will come in greater numbers when they know that Landrum P. Leavell will be one of the leading workers in the Assembly. This wonderful worker invariably draws the crowd.

The date of the Assembly is July 18th-26th. "Pack up your troubles in your old kit bag," throw it away back up under the bed, and come on here during that great week to cool off and have a great big time.

E. G. HIGHTOWER,  
Publicity Manager.

## MR. DODSON WARNS USERS OF CALOMEL

Says Drug Acts Like Dynamite  
on Liver and You Lose a  
Day's Work.

There's no reason why a person should take sickening, salivating calomel when a few cents buys a large bottle of Dodson's Liver Tone—a perfect substitute for calomel.

It is a pleasant, vegetable liquid which will start your liver just as surely as calomel, but it doesn't make you sick and can not salivate.

Children and grown folks can take Dodson's Liver Tone, because it is perfectly harmless.

Calomel is a dangerous drug. It is mercury and attacks your bones. Take a dose of nasty calomel today and you will feel weak, sick and nauseated tomorrow. Don't lose a day's work. Take a spoonful of Dodson's Liver Tone instead and you will wake up feeling great. No more biliousness, constipation, sluggishness, headache, coated tongue or sour stomach. Your druggist says if you don't find Dodson's Liver Tone acts better than horrible calomel your money is waiting for you.

## BUILD YOURSELF UP SO AS TO FEEL BETTER

Eat and sleep better—as well as look better, by taking Hood's Sarsaparilla. It is an all-the-year-round medicine, good in all seasons.

It purifies, enriches and revitalizes the blood, creates an appetite, aids digestion, assists assimilation of the food you eat, and wonderfully builds up the whole system. In many cases it succeeds where other medicines fail to do any good.

If you need a mild effective cathartic, get Hood's Pills.

## TETTERINE

Makes low necks and short sleeves possible. It clears the skin.

Get it at your druggist or from

SHUPTRINE CO., SAVANNAH, GA.

**"FULTON QUALITY"**  
**GOSPEL TENTS**



You can save money by getting our prices before you buy. Write our nearest factory today.  
**FULTON BAG & COTTON MILLS.**  
(Manufactured since 1878)  
Atlanta, Ga., Brooklyn, N. Y., Dallas, Tex.

## CANCERS CURED AT KELLAM HOSPITAL

1617 West Main St., Richmond, Va.  
It is known, beyond a doubt, and admitted by most of the leading physicians and surgeons that cancer cannot be cured with the knife, x-ray, radium or acids. Cancers are permanently cured at The Kellam Hospital, without the use of either.

Physicians and surgeons treated free at the

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"WHEELER STUDENTS  
GET THE BEST EDUCATION"  
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## Kintho Beauty Cream

For the Treatment of

## FRECKLES

In Use for Over 15 Years

Your freckles need attention NOW or may remain all summer. Use Kintho, the old and time-tried treatment that has given satisfaction for over 15 years, and rid yourself of these homely spots.

At All Druggists and Department Stores.

## NUXATED IRON

FOR  
**RED BLOOD  
STRENGTH  
AND  
ENDURANCE**

OVER 3,000,000 PEOPLE  
USE IT ANNUALLY

## Sunday School Department

### A-1 SCHOOLS IN MISSISSIPPI

Galilee, Gloster, Mount Olive  
Goodman, Oxford  
First, Grenada, Winona  
First, Hattiesburg, Pontotoc  
Immanuel, H'burg, Indianola  
Mantee, Columbia  
Tupelo

### COUNTY SCHOOL NORMALS

Wilkinson County, Centerville, July 11-16.  
Prentiss County, Osborne Creek, August 16-20.  
Simpson County, D'Lo, June 28-July 2.  
Lafayette County, Oxford, July 4-9.  
Montgomery County, Wipona, July 4-9.  
Jefferson Davis County, Prentiss, July 4-9.  
Clarke County, Quitman, July 4-9.  
Walthall County, Trilertown, July 11-16.  
Tate County, Coldwater, July 11-16.  
Sunflower Co., Ruleville, July 11-16.  
Tippah Co., Chalybeate, July 23-30.  
Franklin Co., Meadville, July 25-30.  
Pearl River Co., —, July 25-30.  
Attala Co., McAdams, July 25-30.  
Calhoun Co., Pittsboro, August 8-13.  
Winston Co., Calvary, August 8-13.  
Jones Co., Pine Grove, August 22-27.  
Humphreys Co., Belmont, Sept. 5-10.  
Covington Co., Collins, —.  
Lincoln Co., New Prospect, Aug. 1-6.  
Marion Co., Columbia, June 28-July 2.  
Amite County, Mara Hill, July 18-23.  
Newton Co., Newton, July 4-9.  
Carroll Co., Mount Pisgah, July 18-23.  
Rankin Co., Oakdale, August 1-6.  
Tallahatchie Co., —, July 18-23.  
Copiah Co., Pine Bluff, August 15-20.  
Lee County, Shannon, July 25-30.

### CHRISTIAN EDUCATION DAY

Let every one "pull together" now for our next special day in the Sunday school, Christian Education Day. Every officer and teacher in a Sunday school should be as concerned about making this day a success as he or she would, if it were Missionary Day. Christian Education is the very heart of our missionary program. If we are concerned about missions we must be concerned about Christian Education. All of our fu-

### GIRLS! USE LEMONS FOR SUNBURN, TAN

Try It! Make this lemon lotion to whiten your tanned or freckled skin.

Squeeze the juice of two lemons into a bottle containing three ounces of Orchard White, shake well, and you have a quarter pint of the best freckle, sunburn and tan lotion, and complexion whitener, at very, very small cost.

Your complexion has the lemon and any drug store or toilet counter will supply three ounces of Orchard White for a few cents. Massage this lovely fragrant lotion into the face, neck, arms and hands and see how quickly the freckles, sunburn, windburn and tan disappear and how clear, soft and white the skin becomes. Yes! It is so easy!

ture, missionaries must come from our present day Sunday schools. And 98 percent of them will go by way of our Christian Colleges. Only two per cent of the missionaries go from state institutions. The money received on this day will go to the work of our education board of the Southern Baptist Convention. Dr. W. C. James of Virginia has just been elected secretary. Send your money to Dr. Lawrence, designating it as money on Christian Education day. Your church will get credit for it on her five year pledge, and it will be passed on to the Education board.

### SUNDAY SCHOOL WORK IN MISSISSIPPI COLLEGE

Dear Bro. Posey:

At your request I am giving you some facts about the work done this year in the Sunday School Normal course, in Mississippi College.

Surely this has been a great year with us in many respects. First, the spiritual atmosphere in the church and college has been unusually fine.

Second, more people have been baptized into the fellowship of the church here this session, than in any previous year, for many years back, there being upwards of fifty.

Third, more young men have answered the call to preach this session than in any previous year, in the history of the church and college. The number is 22.

Fourth, the greatest year ever known in Sunday school teacher training in Mississippi College, is just closing. 125 Sunday School Diplomas have been granted. 381 awards in the form of seals have been taken by our students making a grand total of 506 diplomas and awards. Two weeks ago only one school in the Southern Baptist Convention stood ahead of Mississippi College. With several additional awards since that time, I am confident that we stand at the top of the list now.

From this time on the entire Sunday School Normal course will be given with fixed credits toward graduation. Furthermore, the student wishing to do post-graduate work leading to the M. A. degree may do part of that work in Sunday School pedagogy.

Yours fraternally,

M. O. PATTERSON.

Clinton, Miss, June 3, 1920.

### TAKING A RELIGIOUS CENSUS

We find that the last requirement in the Standard for A-1 Sunday schools is that a religious census shall be taken annually. This is essential in knowing our constituency and will help immensely, when properly followed up, in reaching our constituency. It is also well to think about it and take it at this time of the year, just preceding the evangelistic campaign which will soon be put on in a large number of the churches over the state.

1. Get the Right Kind of Card.—This will include with the name and street address, age, if under 17, and marked "Senior" or "Adult" if 17 or over, church membership, church

preference, Sunday school attendance, yes or no. These cards may be printed in your home town, or they may be secured by applying to the Baptist Book Store in Jackson.

2. Fix a Definite Time.—Usually Sunday afternoon from 2 to 5 is the most satisfactory, when the community is not so large. In cities other arrangements may have to be made if the census is to be taken of the entire city.

3. Secure Workers.—A great deal depends upon the kind of workers secured. It is very necessary that these workers are taken from the Senior and Adult departments of the school and that they are willing to serve. It is absolutely essential for the highest success that the workers be qualified to do the best work, and leave the right impression on the people in going from house to house.

4. Divide the Territory. Let the community be divided in the most natural way possible, by the supervisor of the census, whether pastor or superintendent or some other chosen person. Get plenty of workers so small assignments may be made to each party.

5. Preparatory Service.—All other preparations being made, let the workers meet at the church (or some central church if in the city) say about 2 o'clock Sunday afternoon. First have a brief devotional service. Then definite instructions should be given that every one should thoroughly understand. Be sure on this point. Many workers go out claiming to understand and bring back cards practically worthless. A good way to be sure is to let each worker make out his own card and hand it in for brief inspection before leaving. Then assign the territory to the workers. Let two workers go together to each district.

1. Let all Report to the Same Place.—Here a committee should be left to receive the report, of workers. This committee will check all reports and see that a report is received from each pair of workers.

2. Classify the cards.—The cards should be classified according to a graded Sunday school. A list should then be made of each department and each grade within the departments and copies furnished the proper authorities of the school. For instance, the superintendent of the Junior department should know every child who is or should be in that department.

Next, the cards should be classified according to the evangelistic possibilities of the community. This will include, first, those who are church members but not members of the local church; second, the lost who are interested; third, the lost who are not interested.

3. Push the work to completion.—There will very likely be some whose record cannot be secured on this particular afternoon. Let someone be charged with the task of seeing that none be overlooked finally.

4. Following up the census.—After all this work has been done, the work will be practically useless unless a definite effort is made by all parties concerned to follow up the census by utilizing the information received in building up the Sunday school, the church, and the cause of Christ in the Community.

## INVENTIVE GENIUS ROBS CALOMEL OF NAUSEA AND DANGER

Doctors' Favorite Medicine Now Purified and Refined from All Objectionable Effects. "Calotabs"—the New Name.

What will human ingenuity do next? Smokeless powder, wireless telegraphy, horseless carriages, colorless iodine, tasteless quinine, now comes nausealess calomel. The new improvement called "Calotabs" is now on sale at drugstores.

For biliousness, constipation and indigestion the new calomel tablet is a practically perfect remedy, as evidenced by the fact that the manufacturers have authorized all druggists to refund the price if the customer is not "perfectly delighted" with Calotabs. One tablet at bedtime with a swallow of water—that's all. No taste, no nausea, no griping, no salts. By morning your liver is thoroughly cleansed and you are feeling fine, with a hearty appetite. Eat what you please—no danger—go about your business.

Calotabs are not sold in bulk. Get an original package, sealed. Price, thirty-five cents.—(adv.)

## ICE CREAM

When you make ice cream don't try the old way, but use

## Jell-O Ice Cream Powder

Stir the powder in a quart of milk, without adding anything else at all, and then freeze it, and you will have nearly two quarts of delicious ice cream, at a very low cost.

No eggs or sugar needed, but only the Jell-O Ice Cream Powder and the milk. That's the way to make

ice cream.  
Vanilla,  
Strawberry,  
Lemon and  
Chocolate  
flavors and  
Unflavored.



THE GENESEE PURE FOOD COMPANY  
Le Roy, N. Y.

### You Do More Work, \*

You are more ambitious and you get more enjoyment out of everything when your blood is in good condition. Impurities in the blood have a very depressing effect on the system, causing weakness, laziness, nervousness and sickness.

GROVE'S TASTELESS CHILL TONIC restores Energy and Vitality by Purifying and Enriching the Blood. When you feel its strengthening, invigorating effect, see how it brings color to the cheeks and how it improves the appetite, you will then appreciate its true tonic value.

GROVE'S TASTELESS CHILL TONIC is not a patent medicine, it is simply IRON and QUININE suspended in Syrup. So pleasant even children like it. The blood needs Quinine to Purify it and IRON to Enrich it. These reliable tonic properties never fail to drive out impurities in the blood.

The Strength-Creating Power of GROVE'S TASTELESS CHILL TONIC has made it the favorite tonic in thousands of homes. More than thirty-five years ago, folks would ride a long distance to get GROVE'S TASTELESS CHILL TONIC when a member of their family had Malaria or needed a body-building, strength-giving tonic. The formula is just the same today, and you can get it from any drug store. 60c per bottle.

ATHENS HIDE CO., ATHENS, GA.  
Buy wool, beeswax, dry hides, tallow, by parcel post. Green hides, horse, mule and cow, by express.  
RELIABLE BUYERS.

# Mississippi Womans' College

NEXT SESSION OPENS

WEDNESDAY, SEPTEMBER 15th, 1920

Room fee of \$12.50 reserves room in either Love Cottage, Ross Hall or the two new fireproof dormitories. In Ross Hall, which is on the industrial and cooperative plan, board for the present session cost only \$14.00 per month.

Do not delay, for over 160 girls were refused for lack of room this year.

The Woman's College is the fastest growing school in the State.

If the Baptists would give the dormitory room it would enroll one thousand girls in three years. Present session enrollment 475.

It is one of the most practical and progressive schools in the South. Its courses are designed to meet present day needs, not those of fifty years ago.

It is one of the best equipped schools in the South. Its beautiful administration building, dining hall and dormitories have no superior in this State. Its faculty is the best that can be secured.

It is untouched by political influence. It is the only Baptist school for women in a circular territory whose diameter is 300 miles.

Norfield, Miss., May 19, 1920.

Dr. J. L. Johnson, Hattiesburg, Miss.

Dear Dr. Johnson:

You will be surprised, no doubt, to hear from me, but I felt as if I just had to write you and tell you what I think of the Woman's College and what it has done for my little girl. I haven't the words to express my appreciation for what you have done for her and the interest you have shown in many ways. I feel that God was certainly leading me when I placed her in your hands.

I wish every mother in the state could know of the work you and your noble faculty are doing at the college. I am singing its praises in the little town of Norfield and feel that if I could influence other girls to go there I would be doing a great work for my Lord and Master.

I feel that the one year in Hattiesburg has meant more to Bertha than any year in her whole life. I know the time and money were well spent. I am so pleased with her progress that I just had to tell you of it. If at any time I can be of use to you in advancing the interests of the college, call on me. I am,

Yours sincerely,

MRS. W. C. GREENWOOD.

(Copy)

It is a school whose first object is Christian growth and development. The Southern Baptist Sunday School Board at Nashville says the Woman's College did more Sunday School Normal work last session than any other school in the South. Its graduates get State license.

All Freshmen entering with 14 Carnegie units get Home Science free. William Lyon Thickstun, noted composer and musician, is head of the Music Department. Mrs. Kate Downs P'Pool begins her sixth year in Expression Department.

For beautiful new catalogue address

J. L. JOHNSON,

Station B,

Hattiesburg, Miss.

## Cuticura Soap Complexions Are Healthy

Small Ointment, Talcum, etc., everywhere. For samples  
and full Cuticura Leaflet, write Dept. 7, Malden, Mass.

## ASPIRIN

Name "Bayer" on Genuine



"Bayer Tablets of Aspirin" is genuine Aspirin proved safe by millions and prescribed by physicians for over twenty years. Accept only an unbroken "Bayer package" which contains proper directions to relieve Headache, Toothache, Earache, Neuralgia, Rheumatism, Colds and Pain. Handy in boxes of 12 tablets cost few cents. Druggists also sell larger Bayer packages. Aspirin is trademark Bayer Manufacture Monocetate of Salicylic Acid.

## EAT IT ALL.

You are likely to be afraid when seated before a large dinner or banquet a particularly delightful dish, lest you may suffer from dyspepsia, indigestion, heart burn or some of the other disagreeable after effects. We are prone at times to forget our stomachs and our rashness causes us trouble. A simple stomach ailment at times when your organs rebel will not only avoid temporary discomfort but will also give comfort and rest to the tired, over-worked, mistreated organs and smoothly pave the way to strength.



VADCO Dyspepsia Remedy is a harmless though immensely comforting and effective corrective. A teaspoonful just after meals or whenever needed will bring immediate relief and by aiding the stomach in its work, restore it to strength and health. It is simple to take and pleasant to taste. Not over a cent. alcohol. Call your druggist and try a bottle or send 50c for your stomach's sake to Van Antwerp's, Mobile, Ala., and a bottle will be sent you by mail.



## MORE PAY FOR TEACHERS

We have hundreds of demands for teachers at greatly increased salaries. Send in your name today for enrollment South Atlantic Teachers Agency, 306 Walton Bldg., Atlanta, Ga.

Men and women teachers for business here earn and save more money, and many have big salaries and incomes. What thousands have seen and others are doing YOU can do. A knowledge of the subjects we teach will enable you to make good in business. Write us today. MEMPHIS BUSINESS COLLEGE, MEMPHIS, TENNESSEE.

MARTIN COLLEGE—Junior College. For girls and young women. Not sectarian but positively Christian. Meets standard tests in all departments. Fifty years old. No expatriation. Write for catalogue. Geo. A. Morgan, President, Dept. A, Paducah, Tenn.



**PARKER'S HAIR BALM**  
Improves Condition of Hair, Falling, Greasy, Color, and  
Growth to Gray and Faded Hair.  
It is sold by all druggists.  
Bottle 10c. 3 for 25c. 6 for 50c.

## SULLIVAN PREACHED.

(Continued from page seven)

grea occasion. The court of Herod, the judgment hall of Pilate, and the hill of Calvary, were as so many theatres in which He might display al the virtues of a constant and patient mind.

When led forth forth to suffer, the first utterance we hear from Him is a benevolent lamentation over the fate of His unfortunate though guilty nation; and, to the last moment of His life we behold Him in possession of the same gentle and generous spirit. No upbraiding, no complaining was done by Him, during the long and painful approaches of a cruel death. On the other hand He, with the utmost filial tenderness, committed His aged mother to the care of his beloved disciple; with all the dignity of a sovereign He conferred pardon on a penitent fellow-sufferer; and with greatness of mind beyond comparison He spent His last moments in apologies and prayers for those who were shedding His blood.

By wonders of heaven and wonders on the earth was the death of our Lord distinguished. All nature seemed to feel it; and the dead and living bore witness to its importance. The veil in the temple was rent in twain. The world shook in grief of a might earthquake. The sun hid his face, the moon veiled her countenance, the eyes of the stars were dimmed in floods of tears and there was darkness over all the land. Graves were opened and many who slept arose and went into the Holy City.

Nor were these the only prodigies of that awful hour. The most hardened hearts were subdued and changed. Pilate publicly attested His innocence. The Roman Centurion who presided at the execution glorified God and acknowledged the sufferer to be more than man. The Jewish malefactor who was crucified with Him addressed Him as King and implored His favor. Even the crowd of insensate spectators, who had come forth to a common spectacle, and who began clamors and insults, returned to their homes smiting their breasts. And so by many wonders was the death of Christ distinguished.

Where in all human experience may you find such an assemblage of high virtues and great events as those centering in the death of Christ; where so many testimonies borne to the dignity of the dying person by earth and heaven, and to the supernatural glory of God's power.

We are not yet through with the crucifixion, for it was the manifestation of divine power over the forces of darkness, including Satan himself. It was the hour in which Christ overthrew dominions and thrones, led captivity captive and gave gifts to men. The battle which long had been waged between the kingdom of darkness and the kingdom of light, was now brought to its crisis. The time was come when the seed of the woman should bruise the head of the serpent.

For centuries gross superstition and hideous idolatry had filled the earth. Well-nigh everywhere except in Palestine the glory of the incorruptible God was changed into images

made like unto man and beast and birds of the air. The world which God had created for Himself was polluted and made as it were a temple of idols. In the midst of this universal darkness Satan had erected his throne and received the homage of the cultured and the polished as well as the savage nations. But the hour when Christ appeared on the Cross the signal of Satan's defeat was given. His kingdom suddenly departed from him; the reign of idolatry was passed away; and Satan was beheld like lightning to fall from heaven. In that hour every pagan temple shook and the statue of every false god tottered on its base; the priest fled from his falling shrine, and the heathen oracles became dumb forever.

We have now reviewed rapidly a wonderful series of demonstrations of God's power as revealed in His Son Jesus Christ. Beginning with the mighty acts of creation wherein He played the romantic role of agent to the Creator, we have watched His rise from one deed of power to another, culminating in the wonders and sorrows of the Cross. It was as if He climbed a grand stairway, each mighty deed of His life composing a step in the splendid progress upward toward the ultimate in power.

But the highest level has not been reached, the last and noblest and greatest step is yet to be taken. That step is negotiated and that level reached in the revelation of Jesus Christ as the power of God unto salvation. Let a review be made, of all the circumstances of His marvelous career; follow through His wonderful courses from beginning to end, all must agree that the crowning achievement of this amazing life is the salvation of human souls. Christ was justly glorified in every smallest act of his life as well as in those of more outstanding importance, whether it be the making of suns and stars or vanishing the hosts of darkness whom he met at the Cross. But even the Cross itself is signalized by the act of saving wrought there. With all its wonders its greatest event was the spoken word which brought hope to the heart of the dying thief, and gave him the promise of a place in paradise that day. There the Master crowned Himself with the superlative of divine magnificence.

Christ, as the power of God unto salvation, has the power to save from the curse of the law. "Christ hath redeemed us from the curse of the law." Infinite power is embodied in God's curse. It was able to hurl legions of angels from the heights of celestial happiness and plunge them into the miseries of an unending purgatory. That curse was powerful enough to open windows of heaven and to burst asunder the foundations of the great deep, in order to drown a world of rebellious men in an overwhelming deluge. It was so full of might as to be capable of inflicting irreparable destruction upon all the hosts of obstinate rebels throughout the vast domain of the universe. That curse was more fearful than the fiery thunderbolt of Zeus, or the celestial quaking occasioned by his quivering locks. In it abode potential energy ten times sufficient to wreck and devastate every celestial body, and leave in its wake the jar and jostle

## NEUTRALIZES URIC ACID

Rheumatism is caused by uric acid in the blood. In order to be cured of rheumatism it is necessary to neutralize this acid. RENWAR is a salt combination scientifically prepared to neutralize the uric acid in the blood. There is nothing in Renwar to injure the stomach or affect the heart. It acts solely upon uric acid, completely eliminating it from the blood and thereby relieving your rheumatism. It is harmless but effective. Positively guaranteed by money-back offer. It is a godsend to sufferers from rheumatism. Renwar also corrects constipation. Mr. J. M. Willis of the Nashville Railway and Light Company says: "I must say that Renwar far surpassed my expectations, for it gave me almost immediate relief; too much can not be spoken in behalf of 'Renwar' for rheumatism." Sold by druggists, price 50 cents, or by mail from WALKER DRUG COMPANY, NASHVILLE, TENN.

## Letters That Inspire Confidence

I wish very much that every reader of this paper could spend sufficient time in my office to read the thousands of letters which I have received from all parts of the country. I have printed several hundreds of them in a booklet, but I wish you could see the originals, for I would like to have you realize the wonderful results which they report in the relief of dyspepsia, indigestion, persistent headache, rheumatism, kidney, bladder and liver diseases, uric acid poisoning and other curable conditions due to impure blood.

Before my own health was restored by Shivar Mineral Water and I purchased this Spring, and before I received all these letters from sufferers, I didn't take very much stock in advertisements like this. I therefore cannot blame you if you doubt, but, my friend, I am absolutely convinced that the Shivar Spring is the greatest restorative mineral spring ever discovered, not excepting the famous Spas of Europe. I have shipped this water to thousands of sufferers in all parts of the United States and they almost invariably report either permanent restoration or beneficial results. That is why I make the offer contained in the following letter. Sign it now and mail it.

Shivar Spring,  
Box 13, Shelton, S. C.

Gentlemen:  
I accept your offer and enclose herewith three dollars for ten gallons of Shivar Mineral Water. I agree to give it a fair trial, in accordance with instructions contained in booklet with will send, and if I report no benefit you agree to refund the price in full upon receipt of the two empty demijohns which I agree to return within a month.

Name \_\_\_\_\_  
Address \_\_\_\_\_  
Shipping Point \_\_\_\_\_  
(Please write distinctly)

## BOILS VANISH.

and are gone for good when Gray's Ointment is applied. It enters the pores of the skin, cleanses the wound, soothes the pain, kills the germs and immediately begins healing. The blood is permanently relieved of the disease. Just so with sores, bruises, cuts, burns, stings, eczema and the many similar forms of skin eruption. Its constant use for a century has made it a family word in every household. You should have it on your medicine shelf for emergencies. Phone your druggist. If he cannot supply you send his name to W. F. Gray & Co., 800 Gray Bldg., Nashville, Tenn., and a liberal sample will be sent you free.

## SAVE SHOES AND STOCKINGS

They will last twice as long if you shake into your shoes Allen Foot-Ease, the anti-septic, healing powder for the feet. It takes away the sting of corns, bunions, callouses, sore, aching, swollen, tender feet. Allen's Foot-Ease stops the friction which causes the wear on shoes and stockings, saves expense and makes walking a delight. Shake it into your shoes. Sprinkle it in the foot-bath. Sold everywhere.

Recuperation—there is not so much in the ordinary vacation as there is in a single bottle of Hood's Sarsaparilla, which refreshes the tired blood, sharpens the dulled appetite, restores the lost courage. Take Hood's Sarsaparilla this summer.

and darkness of chaos. But when the curse met our Lord it met its superior. When its fiery clouds burst upon the devoted head of our Savior it came into contact with the irresistible flow of Immanuel's blood and its devouring flames were extinguished forever.

Jesus Christ has power to save from the dominion, pollution and defilement of sin. He does not only save from the guilt of sin involved in the curse of the law, but also from its reigning and contaminating influences. Three things about sin are potent: Its guilt, its stain, its power. From these none are able to fling themselves free. The strength of man's corruption is terrific, hence it is called "the law of sin and death." Its power is utterly invincible to all human skill and effort.

Sin is mightier than the energy and logic of reason; mightier than the heinous ogres of a guilty conscience; mightier than the powerful ties of friendship. Sin is mightier than the cogent teachings of science and hygiene; mightier than the threatening enactments of legislative assemblies. Yea, it has even survived the most terrible and desolating judgments of Jehovah Himself! It shackles men in the chains of steel, in spite of their ears and entreaties of those who love us; in spite of reason's restraints; in spite of the admonitions of conscience; in spite of reputation and renown; in spite of laws and penalties, and infinitely more in spite of the tears and entreaties of butions of the divine government itself.

Let every sinner beware of the destruction, delusion and hideousness of sin, for if it fastens its powerful and venomous talons on him, it will poison his soul with the dangerous virus of beastly appetite; it will mark his soul with the revolting features of the demon; and it will drag him away from the ease and comforts of this earth into the desolation of the bottomless pit.

But a mightier than sin with all its desolation is here: "And thou shalt call His name Jesus, for He shall save His people from their sins."

If you would be convinced of Jesus' power to save, take note of the change wrought in redemption of man himself, and be apprised of the numberless examples in the Bible and out of it. What amazing power do we behold there! What an effulgent conjunction of benevolence and omnipotence!

I call your attention to three cases in point just here: "In John Bunyan Christ calls the bold leader of village reprobates to preach the gospel; a blaspheming tinker to become one of England's famous confessors; and from the gloomy portals of Bedford pail, to shed forth the lustre of his sanctified and resplendent genius to the farther limits of the world, and adown the whole course of time.

From the deck of a slave ship He summoned John Newton to the pulpit, and by hands defiled by mammon's most nefarious traffic, He brings them that dwell in darkness to light and smites adamantine fetters from the slaves of sin.

In Paul, the apostle to the gentiles, He converts His bitterest enemy into His warmest friend. To the

man whom the trembling church held most in dread, that church comes to owe under God the weightiest obligations of her history. In Paul she has her noblest champion, her greatest logician, the most gallant of her defenders, her grandest preacher, the prince of the apostles, and the largest single contributor to the imperishable volume, the Bible.

How much better for these three stars to be shining in heaven than quenched in the blackness of unending darkness. Better for the good of men, and better for the enduring glory of God's power.

In saving individuals it is to be noted that Christ has saved sinners of all ranks and stations. He has saved a beggar—Lazarus. He has saved an unfaithful servant—Onesimus. He has saved a jailer—the one in Philippi. He has saved a mechanic—Aquila. He has saved a collegian—Saul of Tarsus. He saved a counsellor—Joseph of Arimathea. He has saved the mayor of a royal city—Aratus. He has saved a supreme judge—Nicodemus. He has saved a secretary of the treasury—the mighty Eunuch under Candace, queen of Ethiopia. He has saved a Daniel in the land of Babylon. He has saved a prince—Abijah, the son of Jeroboam. And he has saved a king—David, king of Israel.

Christ has saved sinners of every character. He saved an idolater—Manasseh. He has saved a voluptuary—Solomon. He has saved a backslider—Thomas. He has saved a harlot—the woman in Samaria. He has saved a thief—the one on the cross.

Observe the description given of the atrocious characters which he saved at Corinth. "Fornicators, idolaters, effeminate, abusing themselves with mankind, thieves, covetous, drunkards, reviles, extortioners; and such were some of you; but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus and by the Spirit of God."

Jesus Christ has power to save in all circumstances and emergencies. He saved Thomas from the powerful grasp of unbelief. He saved Peter from the wrath of wind and wave. He saved Solomon from the echanting delusions of carnal pleasures. He saved Daniel from the jaws of hungry and ferocious lions. He saved the three children of Israel from the fiery furnace. He saved Jonah from the whale's belly. He saved the thief on the cross from the very jaws of destruction, and delivered his soul into paradise as a trophy of his victory over the powers of darkness.

And thus through the whole category of human need our Savior has proved His power to save. We have but to look around us to see that saving power in active demonstration today. From childhood's happy hour to old age's desolate day Jesus is saving our neighbors. In every condition, in every degree of sin, in every stratum of degradation, Jesus is coming to the rescue of fallen mankind. Nor is this all: Jesus has the power to save in every circumstance peculiar to our times. That power is not confined in its effects to any race or nationality or any favored people nor is it brooked by any threat of man or devil. Jesus would save the world. Give Him a chance and He will restore order

among our sin-racked people today. He will erect faith and hope in men's hearts where now is suspicion, distrust, murder and arson. But give Him evangelists of the Gospel to bear His message to Russia and Germany and Austria and Turkey and all the rest and soon will you see peaceful firesides where now there seems no hope; soon you find lawlessness and class hatred melting before His conquering march of love as winter's last

snow disappears before the oncoming of summer's sun. All Jesus needs is a chance among men and soon He will reign in beneficence and glory in all the earth, bringing happiness and peace here and what is far better the assurance of the life that is beyond and forevermore.

You have heard that majestic and magnificent oratorio, "The Messiah," and its triumphant climax, the mar-

## HILLMAN COLLEGE FOR YOUNG LADIES Clinton, Miss.

Many girls tried to get places in Hillman last year and were turned away because of lack of room. Engagements are being made earlier than usual and indications are that more girls will fail to get places this year than last. Accommodations for only a limited number. Write now for information.

Ten new pianos bought this year. Exceptionally good advantages in Piano, Voice, Expression and Literary work.

M. P. L. BERRY, Vice-President

## SOUTH MISSISSIPPI ASSEMBLY Hattiesburg, Miss., July 18-24, 1920 EDUCATIONAL RECREATIONAL INSPIRATIONAL

The assembly has arranged the *greatest program* and is prepared for the *largest attendance* in its history.

Included among the workers are such well known Baptists as Dr. J. J. Wicker, Richmond; Dr. Allen Fort, Nashville; L. P. Leavell, Nashville; Dr. W. G. Hudgins, Tullahoma, Tenn.; and Mississippi State Workers.

**MUSICIAN:** The celebrated pianist, A. W. Roper, Winona Lake, Ind.

**SONG LEADER:** E. O. Sellers, formerly of Chicago, now of Baptist Bible Institute, New Orleans.

Splendid board and room in the Mississippi Woman's College (each room with connecting bath) at \$1.50 per day—cheaper than you can live at home.

Come and enjoy the *wonderful advantages* of the SOUTH MISSISSIPPI ASSEMBLY.

**PASTORS:** Save July 18-24 for the Assembly and bring your people.

For program and particulars write—

**N. R. McCULLOUGH, Sec.**  
HATTIESBURG, MISS.

## Forschler's Dual Frame Motor Truck

Specifications: Continental Motor, Bosch H. T. Magneto with fixed spark, Zenith Carburetor with Hot Air Intake, Fuller Multiple Disc Clutch and Selective Transmission, 5 speeds forward, 1 reverse, Sheldon Rear and Front Axles. Write for catalogue and full information. Forschler Motor Truck Mfg. Co., New Orleans, La.

Forschler's practical invention as applied to motor trucks has greatly simplified hauling problems. These trucks give more dependable service, last longer, reduce repair cost and avoid the annoying delays so often experienced. Write today for catalog.



## MASSEY MILITARY SCHOOL PULASKI, TENN.

Junior R. O. T. C. On preferred list of Colleges. Teachers, University Men. School opens Sept. 8, 1921. Dept. A.

velous "Hallelujah Chorus." You have sat or stood enthralled, while the deepest recesses of your being thrilled and leaped with joy as the splendid harmony in mellifluous measures and sweeping cadences rose and fell magnifying the majesty and glory of the Redeemer.

When first you heard the opening measures bursting upon you like the sudden strain of an angelic choir, from out the bosom of the skies, you were awed into breathless silence and stillness. So you sat or stood when the great Basso boomed, "The Lord God Omnipotent Reigneth." But when the soprano in tones of utter joy seized the same sentiments and sang it like the play of hilitious winds upon finely adjusted Aeolian wires, your spirit forgot its body and gave itself over to the abandonment of the exulting happiness. You are now swept on from one delightful sensation to another.

The basso again thunders, this time with the declaration "And He Shall Reign Forever and Forever!" and scarcely has he uttered the triumphant word when the tenor, without seeming regard for propriety, hastily snatches the theme from him, and in notes that pierce and thrill, and yet are never without incomparable melody, shouts, "And He shall reign for ever and forever!" In turn the tenor is succeeded by the rich and emotional voice of the contralto, and she in turn by the soprano riding on the wings of joy to the utmost heights of the human voice's musical attainments, singing, "and He shall reign forever and forever!"

And so is a musical glory that approaches to near a riot of harmony the great chorus proceeds in such majestic beauty as to beggar all descriptive powers and to transport your soul from all earthly scenes to the completed loveliness of an imaginary paradise.

It is said that when this oratorio was first sung it was heard by the king of England. As the wonderful theme gradually unfolded the king was greatly impressed, not only by the genius of its author, the wonder of its harmony and melody, but by the unfolding of the theme and the great power thus displayed. So much impressed was he indeed that when the chorus reached the words, "King of Kings and Lord of Lords, and He shall reign forever and forever," the king involuntarily removed his crown and stood with bowed head until the last hallelujah had died away.

There comes a time when all kings and emperors and potentates shall stand in the actual presence of the King of kings and Lord of lords. And as they behold the countenance of Him who has won His right to the loyalty of human hearts by his matchless service for them, as they see the kindness of that countenance, and its beauty, they will stand with bowed heads and will snatch off their crowns and hurl them at the sacred feet of the Master, and will lift up their voices to join the chorus of celestial choirs, "Kings of kings and Lord of lords, and He shall reign forever and forever!"

"Oh! that with yonder sacred throng We at His feet may fall; We'll join the everlasting song."

### ABOUT THREE FINE MEN

(By Selsus E. Tull)

I want to say a word about three of my brethren in the columns of the Record.

My first remark is about Pastor A. A. Stanley of Grenada. A few weeks ago I had the pleasure of helping Bro. Stanley in a meeting with his great church at Grenada. I had never before been so closely associated with Bro. Stanley. I say without hesitation that I have never been associated with any man whom I learned to love and appreciate more naturally than I did Bro. Stanley. He is a royal gentleman and a great spirit from any angle that you take him. He is exhaustless and untiring in his pastoral ministries, and can come nearer keeping his guiding hand on all the forces that go into a revival meeting than any pastor I ever assisted. We had a great meeting but it was because the pastor had prepared his people for it, and kept them up to the notch during every hour of the campaign. No pastor needs a greater commendation than the united affection and the undivided cooperation of his people. That is what Bro. Stanley enjoys in the esteem of the the First church of Grenada.

My second remark is about my long-time social chum and well-beloved co-laborer, Bro. J. R. Nutt, the new pastor at Senatobia. By a favored Providence, Bro. Nutt and I have been closely associated as pastoral neighbors for nearly 20 years—since he was pastor at Ackerman and I was at Kosciusko. Down in Texas we lived within eight miles of each other while he was pastor at Belton and I was at Temple. We have held meetings for each other, served as officers in the same association, run prohibition campaigns, promoted summer assemblies, gone hunting and fishing, and have done many other fine things together. J. R. Nutt is nothing less than superb all the time. He combines all the fundamental qualities of a plain man, and all the finished elements of one of God's noblest preachers. Nutt is a lovable pastor, a natural-born preacher, and one of the best pastor-evangelists to be found. The best thing Nutt ever did for himself was when he married Miss Madge Leavell. I love these good people with all my heart. I congratulate Senatobia and all Mississippi in having these native Mississippians come back home.

My third remark is about Rev. C. T. Johnson who goes from Grace Baptist church of New Orleans to become pastor at Liberty and Center-ville in Amite County. Bro. Johnson is a true yoke-fellow. He has been one of our most dependable Baptist assets in the great work in New Orleans. He has done remarkable work at the Grace church. He is going to a delightful field in Mississippi. Johnson is a man of poise, a preacher and an evangelist of unusual merit. Things come to pass under his noble ministry. He will touch his whole section of the state with his influence. New Orleans is much poorer and Mississippi much richer by the move which takes Bro. Johnson from us to Mississippi. I love my fellow-preachers, and these words about these brethren are right out of my

A negro was trying to saddle a fractious mule, when a bystander asked: "Does that mule ever kick you, Sam?"

"No, sah, but he sometimes kicks where I've just been."—Boys' Life.

A story is told that when a bell-hop breezed through the lobby of a hotel whistling loudly the manager pounced upon him. "Don't you know it's against the rules for an employee to whistle while on duty?" he demanded, sternly. "Ain't whistling," protested the boy. "I'm paging Mrs. Jones' dog."—Exc.

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When Heaven is Home—Chapman	\$1.50
Rational Living—King	\$1.00
In the Days of Social Reconstruction—Coffin	\$1.10
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Billy Sunday: The Man and His Work—Ellis	\$1.75

### STORY BOOKS FOR CHILDREN

Brownie Bunny and Teddy Bear (for Children 3 to 10 years)	50c
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### RECENT FICTION WORTH READING

The Tidal Wave—Ethel Dell	\$1.75
The Strongest—Premier Georges Clemenceau	\$1.75
The Man of the Forest—Zane Grey	\$1.90
What's the World Coming To?—Rupert Hughes	\$1.90
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## NEWS IN THE CIRCLE

MARTIN BALL

It was our privilege to peep in on the Home Board in session last week. What a tremendous task was before them! They planned the work for the coming months. Answers to earnest appeals for help far beyond the resources at hand. To give a dollar with only twenty five cents.

Rev. S. E. Tull, of New Orleans, has accepted the call to the First Church, Jackson, Tenn. This leaves an important field vacant.

The Baptist Standard states that Deacon M. H. Wolfe will accompany Dr. Geo. W. Truett to Europe this summer. That will be a delightful party.

The First church at El Paso, Texas, has secured the pastoral services of Rev. M. E. Hudson, of Marshall. He will begin the work in his new field at an early date.

Rev. R. C. Blalock has accepted a call to the church at Pearsall, Okla. He was formerly pastor at Bartlesville, Okla.

Because of the acute situation of print paper the Baptist Standard comes out this week with only 16 pages. All the papers are feeling the pressure.

Mr. E. Godbold, formerly at Clinton has been chosen secretary of missions in Louisiana, succeeding Dr. Geo. H. Crutcher. Dr. Crutcher has been elected professor of evangelism, in the Bible Institute, New Orleans.

Evangelist J. T. Duncan recently closed a gracious meeting with the Second church, Amarillo, Texas, with 47 additions. Arrangements were completed whereby the meeting house will be repapered and repainted.

Recently there was held in Alexandria, La., a splendid meeting. Rev. M. E. Hudson of Marshall, Texas, assisted Rev. A. J. Barton of Alexandria. There were sixty-two additions, most of them by baptism.

Dr. J. J. Taylor, of Leakesville, N. C. recently put out a book, entitled, "The God of War." We are sure it is interesting and all who read it will enjoy it.

Rev. A. L. Bates is pastor of Bethlehem church, Tennessee. He was recently called to Midway church, Calumet Okla., but declined. He says the Bethlehem church is 111 years old. They have a good Sunday school and B. Y. P. U. and everything going good.

The Grant Park church, Atlanta, Ga., has called to the pastorate, Rev. J. S. McLemore, of Rochester, Ga. He accepts and will enter the work at once.

The church at Gallman has secured the services of Rev. Joseph Jacobs, of Fargo, Okla., as pastor. We extend a cordial welcome to a band of royal workers.

Pastor Arthur Fox recently closed a gracious meeting with his church at Paris, Ky. There were 129 additions more than 100 by baptism. Pastor Fox did the preaching.

Rev. C. T. Johnson, of Grace church, New Orleans, has accepted the call to the church at Liberty, Miss. Here is our hand to enlist with the

Lord's anointed in the glorious work of bringing in the kingdom.

Pastor A. K. Wright, of the Baptist Tabernacle church, Louisville, Ky., last Sunday, extended the hand of fellowship to 98 new members, and observed the Lord's supper.

Dr. J. B. Moody has been elected to take charge of the Dawson Springs Bible School this summer. The school begins July 5 at 2:30 p. m. Write to Dr. J. B. Moody at Pewee Valley, Ky.

Dr. J. R. Hobbs, of Birmingham, Ala., recently assisted Pastor B. P. Robertson, of the First church, Paducah, Ky., in a fine meeting. There were 78 additions to the church and the church wonderfully revived.

Pastor E. C. Nail has resigned the work at Irvine, Ky. It is not stated where he will go. The church heartily regrets to give him up.

### GRIFFITH MEMORIAL CHURCH

Griffith Memorial church, Jackson, G. W. Riley, pastor, has paid up her first year's quota to the 75 Million campaign, paid all outstanding accounts and has money ahead on pastor's salary in the treasury.

The Sunday school, prayer meeting and preaching services are well attended, with about 50 accessions since January 1st. What other churches can duplicate that report?

### A CLEAR SKIN

Women do not have to patronize the beauty parlor—for if their skin is disfigured with pimples and blotches, and their blood is in disorder they should obtain at the drug store that wonderful blood tonic and alterative of Dr. Pierce's which he placed before the public over fifty years ago.

Few folks or families now living have not at some time or other used this "Golden Medical Discovery" for the stomach, liver or blood.

BIRMINGHAM, ALA.—"Dr. Pierce's Golden Medical Discovery is the best tonic and builder I have ever known. I was in a run-down and weak condition when I started to take the 'Discovery,' and that first bottle so strengthened me that I kept on with it until I had taken three bottles, and then my health was absolutely perfect. I never hesitate a moment in recommending Dr. Pierce's Golden Medical Discovery as the very best of tonics."—MRS. ANNIE DIAL, No. 2609 Tompkins Avenue, North.

**ITCH!**

Money back without question if HUNT'S SALVE fails in the treatment of ITCH, ECZEMA, RINGWORM, TETTER or other itching skin diseases. Price 75c at druggists, or direct from A. B. Nichols Medicine Co., Shuman, Tex.

### A QUEER INCIDENT

On the fifth Sunday in May, Rev. G. W. Riley, pastor Griffith Memorial church of Jackson, had just begun to preach on the subject "A Mother Praying for Her Child," (Mat. 15:22) when a little bird flew through the east window and lit on the Bible. It sat for ten minutes, looking round at the preacher, the choir and the audience and occasionally glancing down at the printed page.

The preacher changed his discourse to the probable messages the sparrow had brought, which were rather suggestive as he had just conducted a funeral service of a little child. After the little innocent visitor had spent about ten or fifteen minutes on its pantomime sermon, it straightened up its body, shook its feathers, then lifting itself upon its wings flew out at the west window, and the preacher continued his sermon on "The Message of the Bird." The incident created a profound impression, many burst into tears and both preacher and people are still wondering what it all meant. Who can tell them?

### SUNDAY SCHOOL BOARD'S NORMAL SCHOOL

The following workers from Mississippi have enrolled in the Sunday School Board's Normal school for Sunday school and B. Y. P. U. workers, now in session in Nashville, Tennessee:

Miss Lou Anne Whitten, Coldwater  
Miss Susie Cooper, Courtland.  
Miss Mary Lee Boozer, Lingle.  
Students have enrolled from 13 states. The attendance and spirit are all that could have been anticipated. A catalogue will be issued and plans are being made to make the school a permanent institution.

E. C. DARGAN, Dean.  
P. E. Burroughs, Sec'y.

### SUMRALL MEETING

We just closed June 9, the best meeting in the recent history of the Sumrall Baptist church. The meeting ran for ten days. Results were, five by letter and ten for baptism. Besides these results, our church is brought more determinedly to do a positive work than ever before. We are putting our work on a firm financial basis.

Dr. W. J. Mahoney of First Baptist church of Gulfport, Miss., did the preaching. He is a very strong gospel preacher. Our people fell in love with him from the start. The congregations grew better each succeeding night. The last night we could scarcely seat the congregation. We had the best congregations I have ever seen in Sumrall. They showed their appreciation by paying him much more than any help in years.

M. J. DERRICK, Pastor.

Newspaper: "The big loss sustained through the recent stock dividend decision must be made up somehow."

"How shall we make up for this loss  
The government now axes,  
Well, gentlemen, what's wrong with this—  
A tax on income taxes?"—Exc.

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## FRECKLES

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# An Open Letter to Our Baptist People on the 75 Million Campaign

By J. Benj. Lawrence, Cor. Sec.

The first year of the 75 Million Campaign closed the last day of April, 1920.

We made our report as of that date to the Campaign Commission of the Southern Baptist Convention, showing that we had secured in pledges and cash \$4,209,585.64.

Our cash receipts for all denominational objects included in the campaign were for the year \$868,721.41.

One fifth of the total amount subscribed is \$841,917.13.

We exceeded this amount in our first year's cash receipts by \$26,804.28.

This is as well as any state in the bounds of the Convention has done.

We now turn our attention to the work of the coming year.

On the first day of May we drew a red line through every page of our church ledger closing the books for the year with each church and beginning a new year.

All credits have been taken care of in this first year's work. All cash for every object is to be sent to us if the church wants credit for it on the campaign.

The collection of pledges is entirely in the hands of the churches, and every subscriber to the fund is to pay his pledge to the treasurer of his church and not to this office.

This office will deal with church treasurers and not with the individual subscribers. We will keep our records by churches only. We will not keep a record of individual payments on subscriptions, this record must be kept by the church Treasurer.

It is therefore necessary for the church Treasurer to have a Record Book and to make his entries carefully and to see to it that his books balance, that is that the amount of cash received tallies with the amount of cash sent to this office.

We have in stock Record Books which can be furnished at exactly what we paid for them. Let every church see to it that its Treasurer has a Record Book, that every subscriber is listed properly with the amount of his subscription given and that every payment he makes on his subscription is properly entered to his credit. This is vital to the success of the campaign.

Remittances should be made by Church Treasurers to this office every month and before the first if possible. We furnish remittance blanks which should be used because the information we have to have is provided for on the blank.

If any subscriber is paying a previous pledge to any object included in the campaign let him pay it to his church treasurer and let the Treasurer in remitting to us give the name of the subscriber, the amount of his payment and the object to which it goes

and we will see that he gets his note. If the amount is not sent through this office, then we cannot give the church credit for it, as all amounts to be credited to the churches on our books must come through this office.

Just as soon after the first of the month as possible we divide the funds received between the objects participating in the campaign and mail out checks to each object. That is the reason we are anxious to have every Treasurer send in the amounts received during the month before the first if possible.

Church Treasurers should send out statements at least quarterly to every subscriber showing the exact standing of that subscriber. There are three or four reasons why this should be done: (1) there will be constant moving of subscribers from one place to another and these moves cannot be kept up with unless the Treasurer keeps in touch with the subscriber; (2) it will enable the Treasurer to correct any mistake he might have made in the entry of payments while it is yet fresh; (3) every subscriber has a right to know how he stands on the denominational ledger and he cannot know unless the record is given him; (4) by keeping the matter before the people it will be easier to collect these pledges than it will be otherwise; (5) many subscriptions were made payable monthly and if these subscriptions are allowed to run on and pile up the ones who made them will find them difficult to pay. A church has no right to allow its members to lapse in their promises. Let the church fulfill its duty to its members and these promises will be collected, otherwise many of them will not be paid.

Our collections are running far behind. We should receive an average of \$70,159.93 per month. For May and up to June 12th, the date of this writing, we have received only \$35,313.96. This shows a deficit from the first of May of \$65,925.93.

There are two reasons why our receipts have fallen down: (1) the pastors and people got the impression that since one fifth of the amount we were asked for had been raised, therefore we did not have to give any more until next December; (2) the churches have not been giving the emphasis to collection that they should give.

We cannot go on piling up a deficit. This is too big a program to be carried through by a whirlwind campaign. It must be a steady pull. Our churches are going to find themselves in awful straits if they do not keep the pressure on month by month. Let us keep the traces tight every month in the year.

On the first of August we will publish our first quarterly statement of receipts in cash. This statement will be itemized by churches and will date from the first of May, 1920, the beginning of the new campaign year. Receipts from the first of May only will be included. Let every church treasurer between now and then send out statements and collect on all subscriptions past due so that every church can make as good a showing as possible. If this is done we will not be behind.